THE LUTHERAN

"Stand fast in the liberty wherewith Christ hath made us free"

Septuagesima Sunday
February 13

"I commend unto you Phoebe our sister, which is a servant of the church."—Romans 16: 1.

S. WHITE RHYNE
•
WILLIAM A. WADE
•
F. EPPLING REINARTZ
•
GEORGE R. WHITTECAR
•
IVAN H. HAGEDORN
•
THE EDITOR

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In a Huddle

News, News Letters, Book Reviews, Poems

ENVELOPE MESSAGE

SEPTUAGESIMA SUNDAY

Perhaps there is no more effective way to present the important cause of the Diaconate than that authorized by the United Lutheran Church. It includes the presentation of the cause annually by all our pastors on Septuagesima Sunday, in such a way as to carry an appeal and challenge to the young women of the Church. That this appeal and challenge may reach all the young women of the Church it is imperative that church school superintendents, teachers, and leaders of the Luther League and Missionary Society co-operate actively in this phase of Christian life-service.

VOL. XX—No. 19 PHILADELPHIA, PA., FEBRUARY 9, 1938

IF THEY WOULD DO IT

A Question Addressed to Congregations by Executive Secretary S. White Rhyne

THREE THOUSAND nine hundred sixty-nine congregations in our Church working to realize ten very specific goals. What would it mean, *If They Would Do It?*

That's the proposition. What will be the results? What could the results be, *If They Would Do It?*

The first steps in this great project have been taken. Eight definite goals have been selected and proposed to every congregation in the United Lutheran Church in America by the Parish and Church School Board; a ninth goal is being selected by the congregations themselves; and a tenth goal has been selected by responsible groups in most of the synods for the congregations on their synodical rolls.

Until October 1, 1938, every congregation in the Church is encouraged to work with all earnestness and seriousness toward:

1. *Having Bibles Used in Every Church School Class*
   a. A Bible available for each teacher in the Nursery, Beginners', and Primary departments
   b. Several Bibles available for the use of teacher and pupils of each class in all other departments
   c. Regular use of Bible in class work

2. *Having a Workers' Conference of All Leaders*
   a. Regular meetings of all leaders at stated times during the year, for planning, discussion of problems, reports, and general improvement
   b. Each meeting to contain a definite educational period

3. *Having Adequate Room Facilities*
   a. Ample room, to avoid overcrowding
   b. A separate room, or at least a screened-off portion of the main room, for the use of the children's division
   c. Good ventilation
   d. Good lighting, preferably direct daylight
   e. Adequate heating, properly regulated
   f. Comfort conveniences
   g. Adequate storage facilities
   h. Adequate place for cloaks and wraps

4. *Using Lutheran Literature in All Departments*
   a. Lutheran hymnals and service books used in worship
   b. Lutheran courses used in church schools
   c. Lutheran materials used in all church societies
   d. Lutheran texts used in leadership training

5. *Having the Church School Properly Organized*
   a. The church school organized as an integral part of the congregation, under the ultimate direction of the pastor and the church council
   b. A parish education cabinet responsible to the church council and responsible for the development of the entire educational work of the church
   c. Officers and teachers of the church school properly elected and inducted into office
   d. Pupils properly graded
   e. Provision for annual promotion of pupils

SYNODS' OBJECTIVES

Development of prayer life of all members of the congregation.
a. Emphasis on prayer life in sermons and in instruction.
b. Agreement of all officers, teachers, and other church workers to engage in a period of prayer daily.
c. Definite attempt on the part of all leaders to stimulate the entire membership of the congregation to devote a period of each day to personal devotions. (Ministerium of Pennsylvania.)

a. One or more institutes on parish education in each conference.
b. Vacation Bible school in each parish. (The Virginia Synod.)

Daily Bible reading and prayer in every home. (The Kentucky-Tennessee Synod.)

To promote church responsibility and Christ-mindedness throughout the Church.
a. By presentation of the causes of the Church in all departments of the church school, and by distribution of boards' and agencies' literature.
b. By encouraging devotion, prayer and daily use of the Word. Also by prayerfully presenting the Lord's vision of the World Parish, commanding us to Go, Teach and Win for Him this vast domain. This can only be accomplished if we walk with Him.
c. By introducing "The Guide and Standards in Parish Education" in every church school in the synod. (The Pacific Synod.)

An Every Member Canvass in the Sunday school. (The Northwest Synod.)

To double the number of subscribers to "The Lutheran."
a. Through more pastoral support of "The Lutheran from the pulpit and in pastoral visitation.
b. By a canvass of the homes in each congregation by a special committee of interested and informed workers. (The Indiana Synod.)

6. *Establishing a Parish Education Cabinet*
   a. The congregation or the church council authorizing the establishment of a parish education cabinet, to be composed of representatives of the council, the church school, and the church societies, for the purpose of securing the utmost co-operation among all educational agencies within the congregation
   b. All educational agencies participating wholeheartedly in the work of the cabinet

7. *Conducting an Evangelistic Effort Throughout the Congregation*
   a. Sermons on evangelism
   b. Emphasis on membership in congregation, church school, and church societies
   c. Definite appeals to the unchurched of the community by means of visits, letters, literature, and other evangelistic means
   d. Some definite effort to secure new members in all departments of the church

8. *Observing the Calendar of Special Days and Seasons*
   a. Adoption, by the parish education cabinet, of the calendar of special days and seasons authorized by the United Lutheran Church in America
   b. Distribution of the literature for these days and seasons, provided by the various boards and agencies of the Church

9. *Special Congregational Objective*
   (As determined by the congregation)

10. *Special Synodical Objective*
    (As determined by the synod. Should the synod provide no special objective, the congregation will adopt a second objective of its own, and insert here.)

What would happen to the Church, *If They Would Do It?*

Examples of the goals which synods have selected and are proposing to their congregations are found in the center block on this page. The synods are challenging their congregations with objectives, the realization of which would mean the solution of problems which are acute in their territory.

The Parish and Church School Board began the promotion of this program last Fall. It is known as *The Guide and Standards in Parish Education*—now often called *The Five-year Plan.*

Hundreds of congregations are already at work on this program. They have ordered all the materials necessary from the United Lutheran Publication House ($2.00 pays for all that is needed for five years). They have called their workers together and have evaluated their educational work on the basis of the ten specific goals. They are now at work trying to improve those factors which already they had partially realized, and to introduce new factors which are recommended by the new plan.

Some congregations are just now ordering their materials. Within a few days new life and activity will be shown in the congregation and around the church. Ten definite goals will be flashed before the congregation and its workers from the

(*Continued on page* 25)

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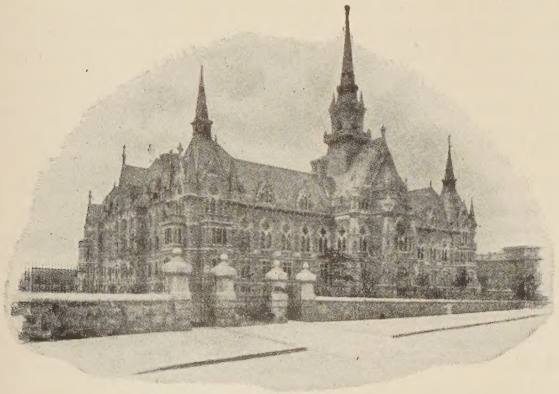
Published weekly by the Board of Publication of the United Lutheran Church in America, 1228 Spruce Street, Philadelphia, Pa. $2.00 a year. Entered as second-class matter, October 29, 1923, at the Post-Office, Philadelphia, Pa., under act of March 3, 1879.

Septuagesima and the Diaconate

Executive Secretary Dr. William A. Wade Speaks for the Board of Deaconess Work of the United Lutheran Church

SEEING THE NEED of personal work within his own parish, feeling an earnest desire to render service to the Church in general and becoming thrilled by the challenge to help the poor, the suffering and the unfortunate men, women and children of his day and time, may be said to have been



THE MARY J. DREXEL DEACONESS MOTHERHOUSE

determining factors and influences in preparing a plain village pastor for an outstanding and a distinguished contribution in life service more than a century ago.

The man of this true story was a good pastor who loved his people dearly, and they were very fond of him. He was sympathetic and kind to children and to the infirm and to all who were neglected and mistreated. He was deeply touched by the careless handling and mistreatment of prisoners, especially youthful prisoners, by state authorities, and he decided to do something about it. He organized the first prison society in his country, and its membership included Catholics, Protestants, officials of church and state, rich and poor. Through his personal influence the work of caring for women and fallen girls grew rapidly, and houses of refuge were founded all over the land.

The influence of such experiences and impressions had much to do with the leading of this great man of God, Theodore Fliedner, to the opening of his hospital in Kaiserswerth, Germany, October 13, 1836, for the training of young women for the diaconate with Gertrude Reichardt nurse. Certainly in this his greatest work he may be rightly called the father of deaconesses. (For the complete true story of this great man, who, under God, restored the diaconate, order from the Executive Secretary "Fliedner the Faithful," by Dr. Wentz, at the price of fifty cents postpaid.)

What Is the Work of This Board?

The Board of Deaconess Work is one of the seven major boards of the United Lutheran Church receiving a portion of the benevolences of the Church (two per cent), and yet it is not fully understood in some sections of the Church. Most people know, I think, that we have two Motherhouses within the United Lutheran Church, one at Philadelphia, and the other at Baltimore. Some people know that we have deaconesses going out into parishes and institutions of the Church visiting, teaching, supervising, caring for the sick and unfortunate and assisting in organization work. And some other people know very little about the institutions, the sisters or their work. I do not know who is responsible for the lack of information, but in some parts of the Church very little is known about the history, development and purpose of this department of Church work. But we believe there are better days ahead. We believe that we have something for the Church, and it shall be our earnest endeavor to present it to the Church.

Septuagesima Sunday

On Septuagesima Sunday, February 13, according to the plan of the Church and the Calendar for Special Days, the cause of Deaconess Work is to be presented to all our people from the pulpits and also through classes and young people's organizations. Letters of announcement and sample Bulletin covers and order cards were mailed out a few weeks ago to 3,600 ministers of the United Lutheran Church. We furnish free to all congregations, whose pastors order them, a sufficient number of Bulletins for that Sunday, or another Sunday, and the cover contains information concerning our work. We also furnish free a copy of a six-page Service suitable for the church or a group meeting. It tells much about deaconess work.

Within two weeks requests were received for 150,000 copies of the Bulletin covers, and each mail brings more, and I take it that this is an indication that our people are interested and desire to know more about it. We earnestly request that as far as it is possible the cause be presented on this Septuagesima Sunday, and that an appeal be made for more of our brightest young women for the diaconate. This type of life service certainly should challenge many of our best young women.

Presenting the Cause to Students

It is within the plan of the Executive Secretary of the Board to present the Deaconess cause to the student bodies of the co-educational colleges, young women's schools and theological seminaries of the Church within the near future. I think that there are letters of invitation in our office from practically all of our colleges and seminaries in the country, and it will be a great pleasure and privilege to make these fine contacts. And the invitations received from many congregations will be accepted as soon as possible.

LUTHERAN DEACONESS MOTHERHOUSE, BALTIMORE, MD.

It has been most delightful to spend some time in both of our Motherhouses since entering upon the new work, and to visit the classrooms and mingle with the students, candidates and probationers in their training, and to become better acquainted with the sisters of Philadelphia and Baltimore. Among the impressions made upon me is this, that

these groups of younger and older women who have answered the call to full-time life service are among the happiest people that one may find anywhere. This is most promising for the future.

Present Opportunities

Present opportunities are the same as they were in Fliedner's time in many respects. The same conditions prevail today. We find suffering and sorrow everywhere, and there are so many who need the kind words and deeds of those who know personally, and can testify for the Christ of God, Who alone can satisfy the longings of the human heart. Personal evangelism is the privilege and opportunity of everyone, and through the visits in homes, hospitals, prisons and other places our sisters are gently and beautifully bringing comfort and happiness to many who are so much in need of such.

Developments Since the Merger

Quite a good many changes have taken place in our Deaconess Work since the merger in 1918. Many new fields of service have been opened and the Sisters from the Philadelphia and Baltimore Motherhouses are rendering invaluable service in various parishes and institutions of the Church. The United Lutheran Church in America will celebrate the twentieth anniversary of its organization in October of this year. When one observes such an anniversary he very wisely looks back over the past in order to appraise and evaluate the real worth of an organization or an institution or a Board.

Thus one may see what developments and advancement have been made, and improvements may be made in the future by such a study and comparison.

At the time of the merger our two Motherhouses had 99 consecrated deaconesses, 38 probationers and 3 candidates, and 43 fields of service were then occupied. Today there are 157 consecrated deaconesses, 32 probationers and 12 candidates, and there are 64 fields of service occupied.

Extended Services

Since the merger deaconess work has been extended considerably into various fields and phases of service. It has entered the field of Inner Mission work in four large cities —Baltimore, Philadelphia, Brooklyn, and Chicago. Our sisters are serving in three settlement houses in Philadelphia, the regular settlement house, the one for Italians, and one for colored people. They are now serving in homes for the aged, orphanages, children's homes and schools, colleges, hospitals, tiding-over homes, rescue homes for girls, prisons and various other institutions where Christian kindness, love and mercy mean so much. Their service has been extended into a number of other states within recent years—Illinois, Wisconsin, Nebraska, etc.

Among the new fields of labor by the deaconess may be mentioned that of the National Lutheran Students' Association, and the National Lutheran Nurses' Guild. Additional properties have been purchased and our two institutions are gradually becoming better equipped for serving the Church and humanity.

Ministry of Love and Its Background

In Matthew's gospel, at the twenty-third verse of the fourth chapter, we read, *"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."*

Here we have the threefold character of Christ's program —teaching, preaching, healing—which suggests a splendid background of deaconess service. Like the Master, they are ever *"going about doing good."* Theirs is a *Teaching* ministry, an *Evangelistic* ministry, and a *Merciful* ministry. The most conspicuous ministry of the deaconess falls within the last named—*Merciful* ministry. In settlement, hospital, orphanage, homes for the aged, and the like, she is truly an inner mission worker.

Two Outstanding Events

Keeping in mind the date mentioned early in the article, October 13, 1836, as the organization date of the first Deaconess Motherhouse at Kaiserswerth, Germany, we might mention two other important dates which mark important events in the history of Deaconess Work in this country.

In 1934 the Philadelphia Motherhouse celebrated the fiftieth anniversary of its organization with special services. In 1935 the Baltimore Motherhouse celebrated the fortieth anniversary of its organization with special services. We are proud of these two institutions which are serving the Church and blessing humanity. May we earnestly request you to pray that God may bless these institutions of mercy in the years to come, and that He may give wisdom and strength to all who labor in connection with them? And may we also request you to pray earnestly for the cause that it may challenge many young women through the presentation on *Septuagesima* Sunday, February 13, 1938? I know of no other investment that will yield such large returns in happiness and satisfaction as the investment of full-time life service on the part of young women who enter the diaconate. If you are interested and desire more information concerning the work, write us at 1905 Thomas Avenue, Baltimore, Md., and we shall gladly furnish it.

WHERE THE COW IS SACRED

India's Cult for Brahmin Caste Contains Curious Ceremony Which Missionary H. H. Moyer Describes for "The Lutheran"

As soon as the symptoms of death become evident in a Brahmin, a spot is chosen on the ground and smeared over with cow dung. On this dharba grass is strewn, and over this is placed a new and ceremonially clean cloth. Then the sarva prayaschitta (perfect expiation) ceremony is performed by the officiating priest and the chief mourner. Then a few coins of gold, silver and copper are carried on a metal salver and on another akshatas, sandalwood, and panchagavia (milk, curds, ghee, and excretions mixed together). The priest pours a few of the panchagavia into the mouth of the dying man, by virtue of which his body becomes perfectly purified.

Then the general purification ceremonies are proceeded with. The priest and the chief mourner invite the sick Brahmin to recite in spirit, if he cannot articulate distinctly, certain mantrams by virtue of which he is delivered from all his sins. After this a cow is brought along with her calf, her horns are ornamented with rings of gold or brass, her neck with garlands of flowers, while her body is covered with a new piece of cloth, and she is also decorated with various other ornaments. The cow is led up to the sick person, who takes her by the tail, and at the same time the priest recites a mantram, praying that the cow may lead the dying Brahmin by a happy road into the other world.

The Brahmin then makes a present of the animal to some other of his caste into whose hand he pours a few drops of water in token of the gift. This gift of the cow is called Godana, and is indispensable if one wishes to arrive without mishap in Yamaloka, or the Kingdom of Yame, the King of Hell. Bordering Yama-loka there is a river of fire which all men must cross after they have ceased to live. Those who have made the godana, when they come to their last hour, will find on the banks of this river a cow which will help them to pass on the opposite bank without being touched by the flame.

IN THE WORLD'S EYE

Julius F. Seebach, Philadelphia, Pa., "Paragraphs" Men, Movements, and Occasions About Which People Read

Nand Kavi, of Bombay, India, who claims to be a devout and consistent follower of Gandhi (no longer "Mahatma," by his own request), thrilled the women assembled in the Washington "Conference on the Cause and Cure of War" (January 21) by pleading for universal vegetarianism as the only practical program for world peace. Following his appeal before the assembly, he stood at the exit of the auditorium, holding aloft a placard which proclaimed: "It is the fault of food that involves men in war. Only a vegetable diet is the solution to world problems. Can a man think in a human way whose civilization allows him to use birds, beasts and fish for food? Can the food have any influence on thought?" The argument of Mr. Kavi raises a number of disturbing questions, for instance—about Mr. Kavi's murderous destruction of the vegetables he would eat, or (pardon the suggestion) the animalculae in the water he drinks. Besides, it provokes the inquiry concerning creation's mistake in arming human jaws with flesh-tearing teeth. And then, are not the Chinese and Japanese largely rice-eaters?

The Orthodox Church of Yugoslavia has won its stubborn fight against the government's proposed Concordat with the Vatican. A recent statement by Father Koroshetz (January 20), Minister of the Interior and one of the initiators of the Concordat, declares that not only has the Concordat Bill been definitely dropped, but Premier Stoyadinovitch would not propose the old Concordat or any new one. "We all hope for friendship," was Father Koroshetz's conciliatory comment, "for it is in the interests not only of the Church but of the whole State." In the meantime the excommunication of Stoyadinovitch and his whole Cabinet still stands. The lower clergy remain stubbornly doubtful of the good faith of the government, and have demanded (January 22) a most solemn announcement and promise that the Concordat has been abandoned forever.

Sunday School by Correspondence is an Australian project that is doing well. "The Postal Sunday School Movement," with headquarters in Sydney, began four years ago to "meet the needs of young people in lonely homesteads and scattered settlements." Nearly 9,000 boys and girls are now enrolled, but there are many more thousands to be reached. A monthly periodical, *Joy Bells,* is sent free to each one enrolled. It contains Bible lessons requiring study, with questions to be answered and returned to the headquarters for examination and correction. Instructive articles, prepared to further interest in the Bible, are featured in *Joy Bells* for the benefit of children and youth in over 3,900 homes scattered throughout every state of the Australian Commonwealth, as well as of New Zealand, Fiji, New Guinea, Nauru and the Solomon Islands. This project is capable of practical application in more thickly populated countries, and is worthy of testing in our own country. But first of all it affords proof of the vigorous and practical "state of the church" in Australia.

The Reproach to America for Religious Aberration in the reckless formation of cults seems to be justified by a recent report of the Ministerial Association of Los Angeles. This group, after an intensive investigation covering nine months, reported the existence in Los Angeles of 120 societies teaching and practicing various non-Christian faiths in stated and well-advertised meetings. These hybrid religions and professed philosophies are largely based on Hinduism. However, it was discovered that the pretentious teachings of Rosicrucianism had a larger following than any evangelical church in the city. But our land is not the only one pestered with cults and sects. Many independent groups are springing up among the Chinese Christians, due to the same divisive elements of human nature. They have been appearing with such names as the "Glory Church," the "Independent Church," the "Little Flock," the "True Jesus Church," and the "Truly True Jesus Church." It ought not to be hard to account for the last one named. The same human weakness is being displayed among the pagan manifestations of central Europe, of which—as in the developing ancestor-worship in Germany—credulous extravagances and pitiable frailties are the most distinctive marks.

Soviet Russia Has Just Paid Another Tribute to the staying power of the Church and its faith. The anti-religious campaign, which was revived in connection with Russia's first "free" election, has culminated in the arrest of twenty-one bishops of both branches of the Greek Orthodox Church. (The one branch, the "Living Church," was a schism from the regular church early in the revolution, an attempted compromise with the Bolsheviks.) How many others were apprehended has not been disclosed. Characteristically the prisoners were charged with political, rather than religious, offences. However, following the technique of a neighboring totalitarian state, the Soviet officials charged Archbishop Krutisky with indulging in nameless orgies, and of disgraceful relations with nuns. Other reports, as yet not susceptible of documentary proof, assert a wholesale "cleansing" of the German Lutheran pastors, whose ranks, already attenuated by frequent earlier persecutions, have continued faithfully to minister to the still considerable population of "Volga Germans," whose ancestors were induced to settle in Russia more than two centuries ago by Catherine the Great.

Some of the Grease From the Rome-Berlin Axis must have lubricated the simultaneous production of the following rites of veneration. In Italy the Secretary-General of the Fascist Party has just issued (January 19) the regulation that henceforth the school children, as their grace before the mid-day meal must pray: "Il Duce, I thank you for what you give me to make me strong. O Lord God, protect Il Duce so that he may be long preserved to Fascist Italy." The same day the Saxony section of the Nazi Teachers' Association proposed, as a rite to symbolize "the resurrection of Germany," that mystical ceremonies be performed in the Reich schools before busts or pictures of Hitler on January 30, in celebration of the fifth anniversary of the Nazi regime. Phrases such as "Der Fuehrer experiences his revelation"; a Nazi hymn, "We Lift Up Our Hands," and a chorus containing "From the midst of the people Der Fuehrer emerges," are a part of the ritual proposed.

Last Year Italy Kept Her People from going to Ethiopia; that was presumably because she might need the men in her Spanish venture. Since then the situation in Ethiopia has become more acute. So this year Italian colonization is being pushed, 105 heads of families having just been shipped (January 17) from Brindisi as pioneers of new settlements. The whole plan provides for 1,000 families to be sent from each of the fifteen Italian regions within the next two years. They are to cultivate the soil under strict supervision, and a considerable part of their crops will be taken over by the thrifty government for the first few years to pay the expense of their migration, and provide grain for consumption in Italy. In all likelihood the project is closely connected in government councils with a decree passed last July, but just disclosed (January 21), doubling the military forces in the adjoining Italian province of Libya. Since Mussolini considers it a high and holy duty for Italian families to "breed babies for battle," they might just as well be raised on the spot, and save the cost of importation.

A QUESTION AND ANSWER

In Response to an Inquiry, Pastor F. Eppling Reinartz Writes Suggestions for Junior and Intermediate Lutheran Choirs

The Question

Dear Brother Reinartz:

Your success in the field of work with young people's choirs, prompts this letter.

We have recently organized a young people's choral group in our church composed of boys and girls; ages from fourteen to twenty. The leader in charge plans work in the fundamentals of vocal music, and we hope to secure specific training in line of the music of the Lutheran Church.

Our director, while having had considerable experience in the general music field, is not acquainted with the materials of our church or general materials most adaptable for training this age group in the line of appreciation and rendition of Lutheran church music.

Would you spare of your time to indicate to us some materials and their publication sources, that you find most helpful in this work. Naturally we will need to use the simpler materials first. G. E. B.

The Reply

Some Suggestions for Work With Junior and Intermediate Lutheran Choirs

1. Establish a definite rehearsal time and hold to it continuously.
2. Work out a precise schedule for the appearance of the choir at public services of the congregation and follow the schedule consistently.
3. Begin to memorize texts and tunes from the very start of rehearsals. (Not the least function of a teen-age choir is to fill the devotional memory with gems of scriptural and poetic truth. Lutheranism has historically believed in singing the Gospel into the hearts of people. "A song in the heart is worth ten in the book.")
4. Insist on promptness at all appointments and keep a careful record of attendance in a public place. An occasional "choir party" and "concert appearance" out-of-town help greatly to sustain interest.
5. Close the choir roster periodically in order that the better trained members may not have to suffer the irritation constantly of the blunders in deportment and musical performance of beginners.
6. Work patiently to secure discipline, posture, naturalness of tone, relaxation of the whole body, care in the use of music, service books, vestments.
7. Do not be so insistent upon perfection of the choir's musicianship that you destroy its joy in singing. Cultivate an understanding and appreciation of the origin and proper use of hymns and anthems.
8. Select a *choir mother* who has what the Spaniards call *simpatico:* one of whom the members of the choir think as they do of a considerate mother.
9. Always prefer and select the compositions of the immortals of music. Most of their most familiar and beloved themes have had scripture texts set to them, or have as their original texts the matchless messages of the *Word.*
10. Unisonal song, if phrased carefully and given the variety which changes in tempo, quantity of tone and qualities of voices provide, can be most pleasing; *e. g.,* "My Heart Ever Faithful" from the Pentecost Cantata by J. S. Bach.
11. Avoid the use of solos altogether in the first year or two of the choir's work, at least until certain voices are of unquestioned solo quality and quantity. Have the whole voice (S.A.T. or B.) sing the solo parts, or have quartets or sextets sing such parts in unison. After a period of months the personnel of the choir is quite ready to have those who are their musical superiors assigned solo parts without any feeling of inferiority on the part of the less able chorus voices.
12. In its rehearsal repertoire the choir should always have one or two (not more) numbers in it which provide "temptations upward" toward ever better musicianship, tone quality. Occasionally satisfy the singer's native hunger for tune with something very simple, something that can be learned at one or two rehearsals. Listen for the tunes which the choir members spontaneously sing or hum. Gratify *their* preferences betimes.
13. Few offerings are as acceptable as hymn tunes and texts sung with a nice discernment of the power of the tune to heighten for the worshiper the meaning of the text. Teen-age choirs, because of the mental resilience of this age group, offer an acceptable means for acquainting the congregation with unfamiliar tunes and texts. Rehearse the worship service responses regularly.
14. With *brief* devotions at rehearsals and before and after the processional and recessional respectively keep clear in the mind of the choir that it sings to praise God and edify worshipers—not to display itself.
15. Cultivate the graces of appreciation, optimism, good cheer and willingness.

KEPT IN THEIR CLASSES

"In a social, economic and political organization where classes are assumed to be at war, every essential fact of human life and human aspiration is contradicted. Instead of an individual being looked upon as a moral and intellectual unit and stimulated to exert himself to the utmost in order to reveal his natural powers and serve his fellowmen through his control and direction of those powers, the individual is to be looked upon simply as a cog in a great machine. Throughout life he stays where he begins. He does only that which is done by other men in like situations. His inequalities are not permitted to manifest themselves. He must go through life not as a human being, but as a mechanical automaton. He must not work longer than his neighbor nor must he do more or better work than his fellow in a given limited time. He must conform to fixed standards and regulations, no matter how these prevent him from expressing himself and rising in usefulness and excellence.

"Today throughout the world the most persistent attacks on liberty and on democracy are coming from those two sources—the demand for increased efficiency and the insistence that individuals find themselves permanently in a given economic class and are thereby automatically at war with their fellows who are supposed to be in other and conflicting classes. . . .

"In the face of such a world situation as this, it is surely imperative that the universities in those nations where democracy still rules shall be untiring and emphatic in making plain to general public opinion what contemporary conditions really are and what they may involve. Where despotism has taken control not only of public administration but of private life, the universities are in a state of coma. Some of these institutions were, not long ago, the world's leaders in almost every field of philosophy, of letters, of science and of the arts, but now their mouths are closed save to echo empty and futile formulas which, for the ruthless despot, have taken the place of the multiplication table and the Ten Commandments. As the number of real universities in the world diminishes, the burden of responsibility resting upon those that remain is steadily multiplied. Their task with the generation that is to come will be simply stupendous, but they must and will accomplish it."

—1937 Report of the President of Columbia University.

MIDLAND'S FIFTY YEARS OF GROWTH

By THE REV. GEORGE R. WHITTECAR, '32, Beloit, Kansas

[Editor's Note: The article below is the second of a series of articles which the Rev. George R. Whittecar, Midland's official historian, is writing for THE LUTHERAN in connection with the Golden Jubilee celebration now in progress at Midland College. The first appeared in September.]

MIDLAND COLLEGE was born into the educational field as a child of the Church. It stands today as a fifty-year-old youth, rich enough in experience to speak and act in its own right, but young enough still to be growing in size and the scope of its vision.

The story of this development is one of a slow but steady growth, reached through persistence and sacrifice. It is a story of achievement in spite of adversities.

The marks of maturity have been stamped on Midland College by its patient efforts to establish and expand for itself endowment funds to keep the arteries of life open. It has been a struggle for the means of life. The first gift that came to show the founders of the college that their faith in the generosity of the Church was not wasted was, incidentally, the largest single gift that Midland College has ever received. It was $24,000, made available by the Rev. George Daniel Gotwald, pastor of Children's Memorial Lutheran Church, Kansas City, Mo. This young pastor arranged for $24,000 worth of insurance on his own life, payable to Midland College as the beneficiary. He died a few months later, January 12, 1890, at the early age of twenty-eight. His gift endows the president's chair.

From that beginning the endowment funds of Midland have increased slowly. Large gifts, although diligently sought by those responsible for the welfare of the college, came very slowly. One of $5,000 came in 1905 from Mr. Henry W. Sprick of Fontanelle, Nebr., in memory of his son, Alfred Sprick, who died soon after graduation from Midland, and one of $15,000 was received five years later from Mr. A. J. Harwi, Atchison business man and a member of the Board of Trustees, to be used to endow the chair of English language and literature.

Most of the increase in endowment, however, came from small contributions or bequests on the part of individuals, churches, and church societies. From 1890 until 1914 a little more than $40,000 was received for endowment in this way. Miscellaneous gifts and loans by churches and individuals enabled the college to squeeze through year after year and continue its life and mission.

Appeals Made for Aid

But these voluntary gifts were inadequate to meet the needs of the institution. The Board of Trustees therefore had to resort to organized drives to raise endowment funds. The first of these campaigns was launched in 1914 when $32,000 was added to the permanent funds of the institution and $18,000 was secured for physical equipment. A drive to secure funds for the purchase and improvement of land and buildings was made in 1919 when the city of Fremont, Nebr., and the English and German Nebraska Synods were looking forward to the possible relocation of Midland in Fremont. A similar campaign in the Kansas Synod the next year netted a few thousand dollars, half for buildings and half for endowment.

Other drives in 1924 and 1931 throughout the territory that Midland serves produced additional sums for investment and physical equipment. But with all these campaigns and appeals for help, the total amounts received have come far short of meeting the needs. About $140,000 is the total of endowment funds at the end of its fiftieth year.

Building Equipment Always Needed

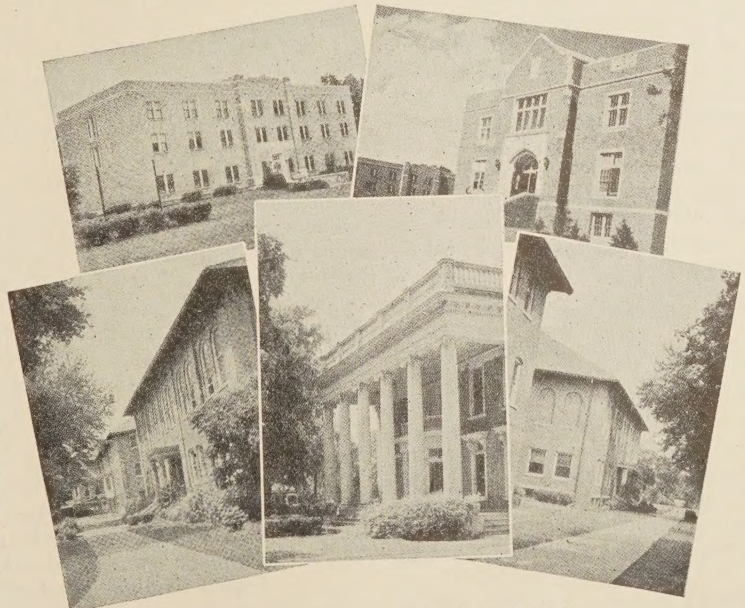
Another feature of Midland's first fifty years of growth wherein there has been continued struggle in the face of need has been that of providing adequate buildings and equipment. It has been a struggle to build and maintain a home.

One of the chief factors bringing about the location of Midland College at Atchison, Kan., in 1887 was the offer by that city of twenty acres of land for a campus and $50,000 for buildings. Five acres of building lots in the city, which was then enjoying a boom, were thrown in, together with a promise of 200 students the first year. The college was operated for a year and a half in rented quarters until, in January 1889, it moved into a home of its own, Atchison Hall. This was a handsome building erected by the citizens of Atchison on a beautiful wooded slope near the west bank of the Missouri River. It was unfortunate for both the city and the college that the boom that had been raging soon collapsed, taking with it the prosperity it had created and making it impossible for the city to erect more buildings.

Atchison Hall at first housed the entire college—administrative offices, classrooms, laboratories, chapel, and dormitories for men and women. But the need for better housing facilities for the students called for erection in 1891 of a second building, Oak Hall, which accommodated twenty-five women. It was the generosity of friends in Atchison and the Church, particularly Mr. A. J. Harwi, that made the necessary $6,600 available. An addition to Oak Hall was made in 1899 that increased the capacity of the dormitory to forty-five.

The students themselves promoted the next building project. For two years they solicited funds which were used to erect a modest gymnasium, commodious enough for the size of the student body, but very small when compared with the modern gymnasiums of the present day. This was completed in 1893. The gift of a six-inch telescope made a small frame observatory necessary a short time later.

No other extensive improvements were made until 1910, when work was started on a Carnegie Library and Griffith Memorial Hall. This build-



CAMPUS VIEWS OF MIDLAND COLLEGE

Beegle Hall—Girls' Dormitory — Gymnasium-Commons Building

Clemmons Hall — Theological Seminary Building — "The Long Walk" showing the Science Building

ing cost $20,000, of which $15,000 was given by Mr. Andrew Carnegie and $5,000 came by the will of the Rev. J. G. Griffith, D.D. Six years later another handsome new building, a large modern gymnasium and central heating plant, was added to the campus at a cost of $36,000.

The time came, however, when the Board of Trustees saw fit to give up the Atchison campus, with its five buildings, and move the institution to Fremont, Nebr. There it took over the campus of what had been the Fremont Normal College, with a large brick administration building, an unfinished science building and chapel, and two old dormitories.

Faced, then, with a rapidly growing student enrollment and obvious prospects for a continuous expansion of the college's size and influence, the college trustees erected, in 1925, a beautiful Gymnasium-Commons Building, with a central heating plant, auditorium and gymnasium facilities, and a central dining room, at a cost of $110,000. One of the old dormitory structures was soon razed, and in 1927 Beegle Hall, a $72,000 dormitory for women was built. Fifteen thousand dollars of the cost of this building was given by Mr. H. C. Luckey of Lincoln, Nebr., and most of the remainder came from women's groups in churches on Midland's territory. The Stephens Observatory was built on the country estate of Mr. Dan V. Stephens, near Fremont, in 1929. A separate campus, with two buildings, had also been secured for the Western Theological Seminary in 1922.

On the main college campus there are now five buildings, although one, the remaining old dormitory structure, is no longer used. A new men's dormitory, vitally necessary to avoid stunting the growth of the college enrollment, is one of the immediate objectives of Midland's Golden Jubilee Appeal now in progress.

(*Continued on page* 26)

THE RACE IS NOT TO THE SWIFT

A Sermon by Ivan H. Hagedorn, S.T.D., Philadelphia, Pa.

"The race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all." Ecclesiastes 9: 11.

IT IS A COMMON OBSERVATION that our Preacher makes, namely, that the so-called good things of life do not always go to the good people. Those with the fairest chances do not always enjoy the fullest success, nor do those who bend themselves most strongly to their ends have full assurance they will reach their goals. There is, in short, a discrepancy between actual accomplishment and inherent ability. Life at times seems to be immensely precarious and haphazard. We would naturally think that the fleetest runner would win the prize—and yet how often something intervenes to retard the runner, or over-confidence slows him up—and he is obliged to see the slower runner win the laurels. We naturally think that the largest army, with the finest equipment and the wisest commanders, is destined for an easy victory, but history's pages give us just enough examples to show that this is not always true. We need but recall the defeat of the Spanish Armada. It is natural to think that men of sense and wisdom, of shrewdness and skill, should win the world's applause, and enjoy its abundance. Yet how often the President of the United States has been outdistanced in intellect and statecraft by certain members of his cabinet. And how often the boss is conscious of the greater wit and logic of his stenographer or bookkeeper. The observation of the Preacher is a commonplace—

"The race is not won by the swift, nor battles by the brave, nor bread by the wise, nor wealth by the learned." (Moffatt's Translation.)

Favoring Circumstances

The question is asked, "How come?" One answer is given, "Well, he had 'the breaks.'" And it does appear in careers that often the frustration of desires works out for the good of some. I recall reading how Abraham Lincoln was at one time in his career desirous of securing the appointment of governor in one of our western territories, and failing to secure it said it was surely "a bit of bad luck." And yet had it been accorded him he would undoubtedly have passed into oblivion, and America would have lost one of its most illustrious presidents.

Often sheer recklessness seems to account for the difference between failure and success. Chauncey Depew lamented all his life that as a youth he was dissuaded by the very cogent reasoning of a friend against purchasing for $10,000 a one-sixth interest in the Bell Telephone Company, which interest in later years was worth at least $200,000,000! If only he had followed impulse instead of reason!

Then the man who is able to laugh in the face of misfortune often is able to turn the tides of defeat into victory. Barrie's fine little play, "What Every Woman Knows," tells of the husband whose politicial ambitions seemed dashed to smithereens—and how the wife turning to him said, "O John, if only you could laugh," to which he replied, "I can't laugh, Maggie"—but through some ruse the wife succeeds in getting him to laugh, until the house rang with the echoes of their laughter. And so was dispelled the melancholy that so often follows in the path of failure.

Capacity to Persevere

Capacity for sustained work in an emergency often is of more value than much learning and great cleverness. It is here that often the big man reveals himself—the little man grows tired and sleepy and quits. The big man presses in harder than ever. Theodore Roosevelt when pressed for the secret of his success replied, "I am just an average man who has worked a bit harder than the average man." No, the Preacher is right: it is evident that more than cleverness is needed to win. Von Hugel described Darwin as "a humble, self-diffident man, with a grand sense of truth, but without a touch of cleverness."

The Preacher in Ecclesiastes senses the need for a coordinating element, whereby in some way those qualities which are usually thought to insure success in themselves—hard work, honesty, thrift, temperance, willingness to work with others, etc.,—are fused in some dynamic fashion so that as an army they move solidly toward victory. Dorothea Brande, in her thrilling book, "Wake Up and Live," tells how while reading a book by Frederick Myers, she hit upon a sentence that changed what she calls the will to fail into the will to win. For years she worked and accomplished little. It was a hard drag. She does not tell what this sentence was—but for her it was a great unifying principle. The great William Stead, who went down on the *Titanic*, told of a similar experience. As a youth, he was aimless and without purpose, but one day he read Lowell's lines:

"God bends from out the deep and says,
I gave thee the great gift of life.
Wast thou not called in many ways,
Are not my earth and heaven at strife?"

Never had he thought of the confusion in the world as a

call to him to use his power to set it right. The Psalmist, too, is conscious of the need of a great unifying principle—before life becomes full and effective. "Unite my heart," he cries out, and in so doing recognized that the united heart is one of our fundamental and greatest needs. The divided heart means a frustrated personality, and that cannot but result in an unhappy, distracted and thwarted life. The Psalmist sensed the cure for the divided heart, "Unite my heart, to fear thy name." For the preacher the harmonizing element is, "Fear God and keep his commandments."

Much is said today about balancing the budget—but more important is it to balance our lives. We look around and see countless faces lined and sad, eyes lusterless, wearing a futile, beaten expression, all the joy left out and emptiness, barrenness, discouragement so evident! James Truslow Adams is entirely right when he says, "We need two educations—one to teach us to make a living, and the other to teach us how to live." It is surely apparent that if we would enter into life, we must do more than slave, save, work, worry, drive. So many lives evidently are suffering some lack—and as a result are a sorrowful spectacle.

Success and Failure

It might be well to recall that success and failure are terms that need to be carefully weighed. Robert Browning has said, "Low aim is failure." He would have us know that it is better to fail in the attempt to climb Mt. Blanc than succeed in the attempt to scale an ant hill. The man who aims high and misses is far and away a greater success than the man who aims low and hits. Our goal is important. I recall a story that always gripped me. It comes from out the distant past. During one of the celebrated Isthmian games, the contest in archery was announced. There were three fine contestants that took their places. A flagstaff had been set up and from the top of the staff a string held in leash a dove. The first archer came forth, straight as a pine he stood. He took his bow, and drew it back. What superb physique! And then,—snap, and the arrow sped on its way. It cleft the flagstaff right at the center. Loud applause rent the very heavens. What skill! Nothing daunted, the second archer stood forth—a bit taller, a bit stronger, a bit clearer of eye. He drew his bow and snap—the arrow broke the string unloosing the dove! The great audience went wild. What skill—surely there could be no finer demonstration of it. Then the third archer toed the mark. The very flower of Grecian youth—he! He drew his bow, and oh—how the muscles stood forth—how steady the eye—how splendid the physique, and he aimed the arrow at the blue of the sky, and snap—far and away it sped, and Zeus beholding this youth who had lifted his eye from earthly marks, satisfied only with that above the earth, was so pleased that it is said he reached out of the heavens, and caught the arrow, for it was never found again. There is no doubt that all of the usual earthly goals, the winning of one's pile, the applause of the world, the holding of coveted possessions,—these may be good, but they are not enough. Nothing short of heaven itself is high enough for an immortal soul to aspire to. It is little wonder that the greatest Teacher of all time said, "Seek ye first the kingdom of God."

Our Preacher would tell us—a life to be a life needs God. He says, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments, for this is the whole duty of man."

The Snail's Defeat

And so, to dethrone God is to lose the key to life. One of the worst evils of our day is trying to live by bread alone. It presents a sorrowful spectacle—plenty to live with, but nothing to live for. The tragedy of this is well set forth in a little story that is related of one of England's scientific men, an agnostic, who had acquired great wealth, and had reached the summit of his ambitions. He stood one morning in his garden, watching a snail climb a plant. As the snail reached the top of the highest leaf and struck out its feelers in all directions, and found no higher pathway, it slowly turned and climbed downwards. "I am like that snail," moaned the old man. "I am like that snail." Such is the fate of those who leave God out of their lives—in the end, they must retrace their steps downward. Many are experiencing that aching void in their lives. Because, to use Walter Lippman's phrase, "There is gone that ineffable certainty which once made God and His plan seem as real as the lamp post."

But to enthrone God is to enter into life. Our Preacher reached a sane conclusion. "Fear God and keep His commandments, this is the whole duty of man." For him, it was the answer to the quest for the *summum bonum*—the highest good. Since the day and generation of the Preacher, Jesus Christ has come into the world. He said, "I am come that ye might have life and that ye might have it more abundantly." Medical science has lengthened the span of life fifteen years, but the deepest problem is not to add years to life, but life to our years.

In the Sleepy Hollow Cemetery, so alive in legend as one recalls the stories of Washington Irving, is to be found the mausoleum of William Rockefeller, overlooking the beautiful Hudson River. Surely, beholding it one could say, "Beautiful indeed for situation." One recalls the life of William Rockefeller—certainly, one would have thought it was a completed life—all the good things of this life were easily within the grip of his hands. And yet that mountain of marble bears the words of the great Augustine, inscribed by the request of the great millionaire, "My Life is ever restless until it rests in Thee."

QUO VADIS?

By John D. M. Brown, Litt.D., Muhlenberg College

"Whither, O pilgrim with the bleeding feet
And tattered garments soiled with dust, all torn
By many a passing bush and wayside thorn?
Pray whither goest thou with step so fleet
And eager, burning eyes that never greet
A passerby, nor seem to see but scorn
The ground? O whither with those sandals worn?
O whither with those bruised and bleeding feet?"

The pilgrim paused, and turned; and lo! 'twas He.
His hands were pierced, and wounded was His side;
He wore a crown of thorns, and thus He spake:
"O world, hast thou so soon forgotten me?
For thee I go to be recrucified;
To die for thee, to suffer for thy sake."

HE COULDN'T KEEP IT

Some folks do have a special consideration for the clergy. A most unusual illustration of this fact occurred at Jamaica, Long Island, just before Christmas.

The Rev. Jesse W. Wayman Routte, a young negro pastor in the service of the Board of American Missions of the United Lutheran Church, has lived and served his people at Jamaica since 1932. During the ensuing years he has made himself well known throughout the community.

A few days before Christmas he cashed a sizeable check, but arriving home after a short bus ride discovered that his bill fold had disappeared. Either his pocket had been picked or the wallet had slipped out. His only recourse was prayer. Imagine his gratitude when a few evenings later a strapping negro visitor shuffled into his apartment. Shamefacedly he presented the wallet, with contents undisturbed, and the explanation: "When I found it belonged to a minister I just couldn't keep it."

IN A HUDDLE

Preachers Called by Board of American Missions to Speak at Coming Rallies Meet in First Church, Pittsburgh, Pa.

By the Editor of THE LUTHERAN

DO NOT GET the writer wrong. He never played football and he never will, but he has gone to games and been interested in the between-play conferences of the elevens. And he has also heard the broadcasters of critical gridiron contests declare in emotion-laden tones over the radio, "They are in a huddle; they are coming out of a huddle; the center is over the ball; there goes the pass; it's a line plunge, and now it's a first down, with the Army in possession of the ball."

Now remember the maneuver began in a huddle but do not look up the meaning of the word in a ten-year-old dictionary, because if you do you will lose the friendship of your favorite player. A huddle, according to what we learned in the McGuffey reader age, was something to which sheep resorted when attacked by wolves. It was the resort of the scared, who stuck their heads down toward the earth and trembled at the sound of howling beasts of prey. But those were the huddles of several yesteryears. Now the practise obtains in a sport that is said to make demands on the brain, brawn and stamina of brainy, brawny, persistent youth to a greater degree than is required for any other sport using more than a score of players.

We add the comment that the huddle is the tool of coordination, the medium of co-operation and the technique for strategy of a very complicated series of team engagements and therein you have another word that in our boyhood would not have been joined with huddle. Team work was no more expected from huddlers than concerted attacks on authority by the inmates of psychopathic institutions. Mobs and the irresponsible victims of demagogs exhibited the reactions of fear and rushed together in disorder, only to be harassed or driven into ignoble flight.

Bear in mind the title, "Preachers in a Huddle," which we have given to a meeting held in Pittsburgh, Pa., on January 25 is strictly our own. The Board of American Missions, in response to whose request more than a score of brethren gathered in historic First Church, called it a conference and that word does describe its general characteristics. But as Secretary Dr. W. H. Greever said at the beginning of an opening period of worship, the purpose of the meeting and the results to follow its deliberations made it of a class quite its own. We choose the name *Huddle* as an appropriate label for it.

Common Action to Achieve Goal

As was said above, the Board of American Missions called the ministers together, and a member of the Board, the Rev. Franklin C. Fry, presided at the sessions. The discussions were preparatory to a series of rallies that are located and dated to occur in the areas of the United States and Canada where congregations of the United Lutheran Church are located. In the majority of these gatherings from groups of congregations located conveniently for joint meetings, two men will make addresses. In a minority of situations one speech will be scheduled. In all about ninety rallies have been planned for, of which sixty-four require the presence of two men each. They will be prepared to present the three objectives that the Board of American Missions has made the goal of this year's celebration of the twentieth birthday of the United Lutheran Church in America. These appeared on January 19 in THE LUTHERAN but here they are again for your careful perusal.

The 1938 Anniversary Appeal comprehends three objectives.

I. It seeks to intensify throughout the church the existing awareness of the need for a more thoroughgoing personal witnessing to the faith proclaimed by the church.

II. It seeks to increase the emphasis upon the adequacy of the message of the church as required for an adequate solution for all the problems of human living among the population of North America.

III. It seeks to remove physical barriers to wider influence for the Word and sacraments,—barriers which exist in the form of need for physical equipment.

Speaker Number One will present a plea for a more thorough-going personal witnessing to the faith proclaimed by the Church, and the need of increased emphasis on the adequacy of the church's message for today's doubts and difficulties. Speker Number Two will indicate physical barriers that must be removed, detoured, or climbed over in order to establish more witnessing by more members of more churches in more places in the United States, Canada and abroad. The description of financing a correction of the present indifference to spiritual demands and the reestablishment of religious loyalties belongs to this Number Two address.

Rallies of the character called for by these plans of the Board of American Missions will be much more than the hearing of speakers at mass meetings. The preparations for them in the congregations, in pastors' conferences and in church societies are in themselves a great contribution to the objectives of the anniversary appeal. Assemblies of the believers in Christ, called in His name and consecrated to obeying His commands are of power but when they produce a still closer fellowship in service, *i. e.*, when they focus upon a great rally, with speakers representing and voicing the whole church's prayers and plans, an increase of power by multiplication rather than mere addition results.

Experienced Men the Speakers

The custom that usually governs reporting a meeting such as that held in Pittsburgh would prescribe some general features of the addresses heard. It would be possible to write such an appraisal. The proceedings of the forenoon and afternoon sessions consisted of the presentation of papers and the frank discussion of them. An observer very quickly received an impression of the earnestness of the preachers present and also of their consciousness of the newness of the work to which the Board of American Missions had called them. There are no precedents within the experience of the United Lutheran Church that can be drawn upon for guidance, just as there has been in the past no specific program of proclaiming the above-named objectives during a set period and in accordance with a detailed, unified plan of operation. Think it over yourself, dear reader. You dare register surprise as well as satisfaction because it is your Church that is putting chosen men in the lead for a vivid proclamation of the world's sinning, for an awakening to the need of forgiveness of sin and for a definite declaration of the Lord's welcome of men and women into the fellowship of the Gospel.

But if the mission is new, we knew within the first quarter of an hour that those gathered to be guided into unity of message and efforts had no doubt of the propriety of their church's plans. The need of the world to leave its twentieth century idols and turn to the timeless Christ is seen by every one of these men. The call is from God to go forth

now, they indicated. They know their weaknesses but they also know the grace of God—that of which Paul wrote when of God's call to him he observed, "My grace is sufficient for thee."

We came from the meeting assured not only of the willingness but also of the capacity of our Church to realize a plan of evangelism. Let congregations and districts, pastors and individuals hereby informed of these rallies, employ the necessary announcements and persuasion that will bring the people within the sight and voices of the speakers. These men, when they come, will have a message, neglect of which by their fellow church members will be a serious fault.

Anniversary Appeal Speakers

Henry H. Bagger, D.D., 429 Fourth Avenue, Pittsburgh, Pa. Andreas Bard, D.D., 3805 Harrison Street, Kansas City, Mo. O. G. Beckstrand, D.D., 1216 Fourth Avenue, Rockford, Ill. Oscar F. Blackwelder, D.D., 212 E. Capitol Street, Washington, D. C. John L. Deaton, D.D., 15 E. Hill Street, Baltimore, Md. The Rev. Hugo Dressler, 92 Blaine Avenue, Buffalo, N. Y. The Rev. Franklin C. Fry, 48 Casterton Avenue, Akron, Ohio. Charles B. Foelsch, D.D., 29 South Fifth Street, Sunbury, Pa. W. H. Greever, D.D., 39 East 35th Street, New York, N. Y. H. W. A. Hanson, D.D., Gettysburg, Pa.

J. Edward Harms, D.D., 924 Oak Hill Avenue, Hagerstown, Md. Stewart W. Herman, D.D., 121 State Street, Harrisburg, Pa. Paul J. Hoh, S.T.M., 7314 Boyer Street, Mt. Airy, Philadelphia. Pa. A. J. Holl, D.D., 615 Grant Street, Pittsburgh, Pa. James C. Kinard, Ph.D., President, Newberry College, Newberry, S. C. F. H. Knubel, D.D., 39 East 35th Street, New York, N. Y. F. R. Knubel, D.D., 330 Barrington Street, Rochester, N. Y. Paul H. Krauss, D.D., 922 Kinnaird Avenue, Fort Wayne, Ind. The Rev. Paul A. Kirsch, 39 East 35th Street, New York, N. Y. The Rev. Sam H. Kornmann, 1516 Hamlin Street, N.E., Washington, D. C.

The Rev. A. M. Knudsen, 860 N. Wabash Avenue, Chicago, Ill. Clarence E. Krumbholz, D.D., 39 East 35th Street, New York, N. Y. The Rev. H. J. McGuire, 316 South 10th Street, St. Joseph, Mo. E. Clarence Miller, 1508 Walnut Street, Philadelphia, Pa. Hermann F. Miller, D.D., 527 Washington Street, Reading, Pa. Edwin Moll, D.D., 1025 University Avenue, Madison, Wis. The Rev. Charles A. Puls, 1046 New Hampshire Street, Lawrence, Kan. E. P. Pfatteicher, D.D., 1228 Spruce Street, Philadelphia, Pa. Henry J. Pflum, D.D., 247 Parkside Avenue, Buffalo, N. Y. J. J. Raun, Ph.D., 1135 O'Farrell Street, San Francisco, Calif.

The Rev. Wilfred Schmidt, 60 Schuele Avenue, Buffalo, N. Y. The Rev. John Schmieder, 43 Alma Street, Kitchener, Ontario. Chester S. Simonton, D.D., 2037 N. Second Street, Harrisburg, Pa. L. W. Steckel, D.D., 2612 W. Auer Avenue, Milwaukee, Wis. Ross H. Stover, D.D., 5409 North Sixth Street, Philadelphia, Pa. The Rev. L. H. Steinhoff, 416 South Logan Street, Denver, Colo. The Rev. L. Ralph Tabor, 1801 E. 33d Street, Baltimore, Md. Heiby W. Ungerer, Esq., 1014 Union Trust Bldg., Rochester, N. Y. Emil W. Weber, D.D., 301 N. Second Street, Pottsville, Pa. A. R. Wentz, D.D., Gettysburg, Pa. E. Clyde Xander, D.D., 914 N. Fountain Avenue, Springfield, Ohio. A. A. Zinck, D.D., 2115 W. Wisconsin Avenue, Milwaukee, Wis.

Requests for enlarging the number of rallies are coming to the Appeal office of the Board of American Missions, and an extension of the list of speakers will probably be necessary.

CHURCHES DEMONSTRATE PRACTICAL INFLUENCE

Churches can exercise a very practical influence in maintaining order and propriety in their communities. Lutheran churches of Brooklyn, N. Y., recently demonstrated their authority in a very decisive fashion. Application was filed for the establishment of a cabaret at Fiftieth Street and Fifth Avenue, Brooklyn, in the Bay Ridge section, a stronghold of Lutheranism. Incensed at this intrusion the churches united their forces and demanded that licensing of the cabaret be forbidden. So formidable was this opposition that after several weeks the application was withdrawn.

NOTES ON THE COLLECT

By Paul Zeller Strodach

Septuagesima Sunday

O LORD, we beseech Thee favorably to hear the prayers of Thy people: that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness, for the glory of Thy Name; through . . . .

Today we experience a marked turn in the Church Year. From the transcendent glory revealed in our Lord's transfiguration, with Him we set our face to go up to Jerusalem. The road-marker bears the name *Septuagesima.* This and the two following Sundays carry strange (to us) numerical names. This means the *seventieth,* and as we now are reckoning *toward* Easter, it would seem to mean the seventieth day before that Feast; but it is not. Lent very early was called the *Quadragesima,*—the Forty Days; the First Sunday in that Season was called *Quadragesima Sunday,*—the idea of the Forty Days' Fast finally coming to parallel Our Lord's Fast in the Wilderness. Of course the Lord's Days in this period being festival days and *not* fast days, brought the beginning of Lent to the fortieth weekday before Easter,—thus bringing Ash Wednesday. The origin of the names of the Sundays preceding the Quadragesima has been accounted for variously. The most probable is a custom of reckoning in *decades,*—we'd say "round numbers,"—thus *Septuagesima* would be in the seventh decade, the others in the sixth and fifth respectively, and Quadragesima in the fourth! One of the old Fathers, who loved to find a symbolic "reason" for everything, likened the Septuagesima to the Seventy Years' Captivity of God's People:—this whole period being like unto the soul's bondage to sin and its prince, until gloriously delivered by the Victorious Captain of our Salvation!

However the name serves to arrest our thought, and to point the way onward. It is a way of penitence and preparation. A *preparation* for a re-viewing of the Passion and Death of Our Lord. A *penitence* which a realization of personal sin and guilt inspires,—made all the more searching and condemning by the reviewing. Might one not name it, a penitential approach?

So to the Father of mercies and all compassion, Who is ever *favorable* to His erring children, Whose love surrounds them, as every hour and day of That Blessed Life and All-giving and providing Death and Victory testify, we come, beseeching Him *favorably to hear the prayers of Thy people.* Right here in these very early days let us emphasize that this *now* is a Family relationship and concern. The fullness of this is borne to us in the Collect of Good Friday (Prove it to yourself . . "this Thy Family"!). The *prayers* now that we humbly bring are *because* of Our Lord, are *through* Our Lord: the favorable hearing? . . we now have an Elder Brother!

But before we voice our plea, we humbly and frankly confess!—*we, who are justly punished for our offences.* How often the plea is made without a confession; how often we seek to escape a consequence without admitting honestly a responsibility for the cause. Spiritual growth, which means Divine enrichment, only follows self-emptying. And self-emptying here means an admission of personal responsibility for every offence, for every sin. . "My fault; my own fault; my own most grievous fault." And whoever the ancient saint was who first lisped that,—he knew the way to the Father!

And we acknowledge that we *are justly punished.* An heart, spiritually unhealthy asks "Why?" An heart humble and contrite, holy in its hungering aspiration, realizes the *consequence* of sin and wrong and evil, and acknowledges the Divine Justice while resting in the Father's Compassion. Then through his Blessed Lord, in full assurance of faith, he *can* plead, that he *may be mercifully delivered by Thy goodness,* and know that that is already effective *for the glory of Thy Name.*

OPPORTUNITIES KNOCK AT DOOR

Present Religious, Moral and Social Situation in America Has Need of Contributions From Lutheranism

[Review concluded of article in *Augustana Quarterly* by Dr. Arthur C. Piepkorn, Cleveland, Ohio.]

In last week's issue The Lutheran compiled for its readers the essential criticisms of American Lutheranism in its past relationships to America as they were described by Pastor Arthur C. Piepkorn in *The Augustana Quarterly*. The review was headed, "A Breakdown," the title resting upon the fact that Pastor Piepkorn could find very little in the way of contributions from the Lutheranism of the past. Certainly if so little has been done as this writer declares during the past century and more, it seems rather idle to expect that it has any promise of producing a valuable abundance in the future. We believe in the mission of American Lutheranism, and that compels us to believe that its past has not been as futile and barren of results as critical writers often declare. Future possibilities are not idle dreams. Quite properly Dr. Piepkorn deals with them.

In the second part of Dr. Piepkorn's article he asserts that the hour of Lutheranism in America is at hand. We quote: "Lutheranism emerges upon the American religious scene at a fateful time. Reformed Protestantism, the arch-competitor of Lutheranism and ever its most dangerous rival, is suffering from a schism that has all but rent it apart. The significant feature of the fundamentalist-liberalist controversy is not the formation of minority groups, nor the rise of eccentric Pentecostal missions, but the tension that exists between lay faith, nurtured upon the tradition of the fathers, and clerical unbelief, born of a generation of Unitarianizing seminary training. Lutheranism emerges upon the American scene at a time when our Church's authoritarianism strikes a responsive chord in the hearts of a Protestant laity weary of question-marks and anxious for spiritual certainty. The opportunity is obvious, but it is by no means certain that Lutheranism will respond to the challenge of its opportunity." As the first evidence of the opportunity Dr. Piepkorn calls attention to what has long been the declaration of Lutheranism, that it lies between Roman Catholicism and Reformed Protestantism. It is described as a kind of middle way (*via media*) and very frankly the assertion is made that if Lutheranism undertakes to serve as the mediator between the extremes of hierarchy and self-determination it must maintain its own essence. Mediation is not accomplished if the mediator loses his identity to either of the parties of the negotiation. Therefore the very best warning which must be heeded by American Lutheranism is that it shall not disappear, sunk without a trace so to speak, in the flood of sentiment toward unifying Protestantism and Christendom by the formation of something composed by omitting all points of difference and clinging to a few non-essentials.

Isolation Safe but Not Sound

But no sooner has this warning been stated than an alternative to merging is cited, namely, the withdrawal of Lutheranism within itself. Isolation does not qualify us for any action in mediation. Dr. Piepkorn indicates that a certain attitude of closed-mindedness has limited an inhibited effectiveness in making a contribution to the church life of America. A noted American scholar's observation is quoted: "There is a certain virtue in the closed mind in that it keeps out a lot of rubbish." But says Dr. Piepkorn, "This advantage must not blind us to the command of one who was more than a philosopher and who gave us the inspired direction: 'Prove all things, keep that which is good.'"

Assuming then that the position which the Lutheran Church proposes to maintain is a middle way, the article names and describes essential characteristics of Christian faith and life which American Lutheranism can pour into the stream of the present time. The first of these is "a sane attitude toward the Sacred Scriptures." So far as the pulpit is concerned it is suggested that the Bible be the source not only of texts but of themes even though it involves indifference to Einstein and pre-eminence of Holy Scripture over the Book-of-the-Month suggestion. Not even the headline thrillers of the daily press should occupy the foreground of the preacher's thinking in his sermon preparation.

"What is the Church?"

It is interesting to know that the second suggestion is a proposal that Lutheranism can give a definition of the church. Dr. Piepkorn's argument is the conventional one for Lutheranism. We submit it in order to have it tested by the readers of The Lutheran. It is a well-known fact that the form of government which is found amongst Lutherans varies from that which obtains in Sweden and Finland where not only the episcopate but the archbishopric has been retained from the Catholic regime, but practically pure congregationalism is found in other sections where Lutheranism has been established. The Augsburg Confession states that it is enough for the Church that the pure Gospel be preached and the Sacraments be administered in their purity to insure the congregation of believers. Therefore the form of church government is a non-essential. Just what conclusion is to be drawn therefrom does not appear in the article. Could Lutheranism,—since this form of government is not essential,—join the church which has the episcopacy? Might it as far as government is concerned return to Rome, or if superior reasons were presented should it link its strength with that of groups having the presbyterial form of government? The fact seems to be that Lutheranism never insisted upon any particular form of government and some observers say that thereby it became a *victim* of the government of the country into which it entered and established itself. The late Henry Eyster Jacobs, we believe, taught that the government of the Church is such as is reflected upon its membership by their civil environment. It resembles a monarchical form of government in a monarchy and becomes purely congregational in a purely democratic type of civil government. What part Lutheranism can play in the discussions such as were pursued more or less definitely and logically at the Edinburgh Conference last year is an interesting question.

Action in Discipline

Evangelical discipline is next briefly touched upon. The Missouri training of the writer of the article is reflected in the insistence that discipline be practiced and that the scriptural directions which, by the way, appear in the constitutions of many Lutheran congregations, be followed. The teaching requirements for Christian discipleship are stressed. The part played in the history of Lutheranism by Luther's Catechism and by catechetical instruction is indicated as a powerful source of influence and strength. So important is knowledge of Holy Scripture and of Christian history and practice deemed that the Church, wherever it has been possible, has maintained religious teaching and has united the teaching of religion and the instruction in cultural subjects. The parochial school system, which was a feature of congregational life in the earlier decades of American Lutheranism, was gradually abandoned because it could not be maintained, having lost the esteem necessary for its support. Emphasis upon education in the teachings and practices of the Christian faith has always characterized Lutheranism to an extent not found in other communions of Christians. The contribution of this characteristic would in the writer's opinion be a valuable gift.

So much is being said at the present time with reference to the union of Lutherans and some closer articulation among all the Christians of the country, and so obvious are the possibilities of benefit which can be discerned in such a union that The Lutheran offers this analysis of Dr. Piepkorn's

article to its readers. In the last analysis a proper determination as to relationships among us Lutherans and among American denominations must be understood by and satisfactory to the laity. If the rank and file of the Church's membership do not understand the objectives of their leaders and are led into combinations on the basis of vague longings for something better than we have, they are likely to find conditions worse instead of improving. There are good and sufficient reasons for closer relationships if and when the reasoning is done by the great majority of the membership of the Church and not by a few often self-opinioned enthusiasts.

WINNING SERMONS

In the *Watchman Examiner* for January 27, a quite blunt editorial appeared, obviously suggested by our Lord's words to Peter and Andrew, "Follow me and I will make you fishers of men." Its title was "Fishing."

"If you are going to catch fish you must use bait at which they will bite. To a fisherman this is the most reasonable of propositions. There is no other way. If the fish do not bite you must change your bait. Sometimes they will bite at one thing and sometimes at another. Fly fishing for trout calls for patience. Even the most expert fisherman cannot always tell to what fly the trout will rise.

"Sometimes they will take a gray hackle, and sometimes the most brilliant colored moth. Preachers may learn tact and patience from old Isaac Walton's 'Compleat Angler.' To learn the delicate art of adapting the bait, a fisher of men must consult more modern authorities, such as some expert in his own congregation.

"It is just as useless to try to catch men with bait they do not like as to try to catch fish with flies to which they will not rise. Men and women crowd the baseball grounds and the theatres. They go because they find something there that draws them. Some churches are crowded. Why do people go? Because they find something in these churches that draws them. Would it not be well for ministers to learn what it is that draws people to these full churches and wins them to Christ?

"One thing that draws men and women to church is dramatic power. Logical preachers stimulate the intellect and convince the understanding, but it is dramatic power that moves the heart and gives decision to the will. All great soul winners have great dramatic power. A drama is a story, and the better a story is told the more power it will have. Charles H. Spurgeon and Dwight L. Moody were great story-tellers, and used that talent for the glory of God and the salvation of men. George Whitefield is a still more striking illustration. Living preachers of all denominations who possess dramatic skill will instantly come to the minds of our readers. We have observed that preachers who do not use illustrations do not win many converts. It is the appeal of the story which moves the heart and wins the soul. Some preachers can make their own illustrations, and some must borrow them; but get them they must. A full life is always rich in incidents."

WILL THE CHURCH STAND BY?

Our school boys at Sattenapalle had entered the baseball tournament which was to be held at our college in Guntur. I had coached and encouraged the boys as well as I could and they wanted me to go along with them. I felt that other work was too pressing to take two days off for games. I finally agreed to come for the finals if they were so fortunate as to get that far. The next day there came a boy all the way from Guntur with the message, "Sir, we are in the finals! If you come we will win!" I could not let them down. I went and they won. I stood by; they played the game. When the game ended the star player hoisted me upon his shoulders and ran all about through the crowd with me as though I were the hero of the hour. This experience was somewhat embarrassing but it taught me a lesson on the value of standing by.

Today our world missions are playing the game. China's urgent call through the Epiphany Appeal will test the strength of our backing. Will the Mother Church stand by?

Carl Caughman.

LUTHERAN CHURCH USES THIRTY-FIVE LANGUAGES

The Lutheran Church preaches Christ in thirty-five languages in the United States. Perhaps it is no exaggeration that at least one-half of all the Lutheran pastors are able to preach in two languages. But one Lutheran pastor has a unique record. The Rev. Fritz A. Soderberg of the Augustana Synod has for the past seven years continued to preach in three languages, English, Swedish, and German, for the regular services of his parish at North Grosvernordale, Conn., and Webster, Mass.

THE POWER OF THE GOSPEL

The transforming and regenerating power of the Gospel is magnificently emphasized in an article by E. Stanley Jones in the *Missionary Review of the World.* He writes:

"I believe that some day Jesus will go through and through the hearts of the people in China. In the city of Tientsin, I met a wonderful Christian, a man who made me feel that he had strength and stability; was one you could trust. He was building up a new type of official who would go out unselfishly to serve China. I asked him the secret of courage and strength amid this chaos, and he told me that he was once the most discouraged man in China. He said, 'I saw my country sinking straight unto ruin and knew that we had to have some regenerating power. I turned to Confucianism, which they told us was the right way; but I found Confucius' teachings gave us no power. Finally I suggested that some of us who were recognized as leaders ought to commit suicide so as to shock the country into doing something.' But before he did this he began to read the New Testament and found there not only good teaching but power to make bad men become good; the impure become pure; hopeless men gain hope; there he found something regenerative. Instead of committing suicide that regenerating life of Jesus Christ entered his heart and darkness and shadows vanished. The man went straight out, not to commit suicide, but to serve China, by bringing it into living contact with Christ. That is the type of man real Christianity produces when Christ is given an opportunity."

Representatives of various German Lutheran missions in East Africa have organized a Lutheran Mission Church League. Among other things the League will undertake the training of native pastors, the establishment of a common order of service, and research in native literature.

T. S. Eliot, world-famous poet and Christian leader, offers this definition of life:

"In all our lives there is the same mystery which strikes one in looking back—of our lives being more or less *guided by something beyond ourselves.* . . . The only way in which I can bring this real self of mine to approach God is through prayer and meditation, not as a rite to be repeated, but as something which one hopes to understand better year by year, so that in a sense, one can truly say that one's *life is a process of learning to pray.*"

The LUTHERAN

The Official Organ of the United Lutheran Church

Consolidated from *The Lutheran* (1896)—successor to *Missionary* (1845), *Lutheran and Missionary* (1861) and *Lutheran* (1881), *The Lutheran Church Visitor* (1904)—successor to *Lutheran Visitor* (1868), and *Our Church Paper* (1873). *The Lutheran Church Work and Observer* (1913)—successor to *Lutheran Observer* (1831), *Lutheran World* (1892), and *Lutheran Church Work* (1908).

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PRICE INCLUDING POSTAGE, $2.00

HEAVILY LADEN WITH SIGNIFICANCE

OUR READERS will promptly conclude from the picture on page one and from Dr. Wade's article on page three of this issue that the Church has come to the threshold of another Septuagesima Sunday and to recognition of the order of Deaconesses. The assignment of a single Sunday to those engaged by choice, training and formal consecration exclusively in the ministries of teaching and mercy cannot be described as over-generous. Certainly in every congregation of the United Lutheran Church appreciation should be voiced of the work which the deaconesses so efficiently accomplish, and with such appreciation should be announced the need of more sisters to carry on and extend the work now being done. A message directed to the sisters is in order.

THE LUTHERAN deems it a high privilege to express to you, the sisters of the Motherhouses of Philadelphia and Baltimore, the gratitude of the Church as a whole and of the thousands of persons in parishes, schools and institutions of mercy to whom in the past year you have brought by your words and deeds the influences of the Gospel of Christ. It is certain that those whom you serve realize to an extent beyond attainment in any other way the constraining power of Christ which motivates the diaconate. Your Church with one accord thanks God for the benefits that accrue from your labors and prays that you may enjoy good health and the prompt and happy solution of the problems of service that confront you. Especially do we pray that the example of your choice of the diaconate may attract other young women to enter the Motherhouses for training and consecration.

It is obvious that the manner of life into which the deaconess is inducted calls for qualifications of a high order and the development of such talents by intensive training. To the requirement of a sound and vigorous body must be added an intelligence naturally receptive and carefully cultivated. Then also there must be will-power that will put both physical and mental resources under strict command for the performance of duty. But the spiritual equipment surpasses in importance all else. The ordinary rewards and honors for work done by humans cannot be promised the deaconess. She cannot be compensated with wealth beyond the resources of the Motherhouse nor can she be the head of a domestic regime and thus have the daily tributes of family esteem. But those within the calling bear witness to a sustaining sharing of divine grace. In fact, one objective of the careful and perhaps laborious training required for admission to the diaconate is to find the resources bestowed by the Father upon His needy children and a discernment of the satisfaction given to those who work in His name. It must not be supposed that the calling provides immunity from pain, anxiety and uncertainties, but to the deaconess as to the faithful pastor, Paul's experience applies, "My grace is sufficient for thee."

While recognition of the work done by our deaconesses of the Philadelphia and Baltimore Motherhouses is one reason for designating Septuagesima Sunday, another is to set a time each year for calling upon the young women of the congregations to examine first their fitness and second their willingness to present themselves for diaconal training.

Their Church confronts them with two plain and positive declarations; first, that the services of trained sisters are greatly needed. THE LUTHERAN believes that if the diaconate's enrollment of women was in thousands rather than in hundreds, there would be work for all of them to do. Second, the Church can say that for those of its young women who are contemplating a career other than that of wife and mother, the diaconate's requirements, associations and compensations should be very carefully examined. Where the love of Christ constrains, the grace of God sustains.

A PERSONAL RESPONSIBILITY

ONE MAJOR CONCLUSION we believe can even now be drawn from the program for the U. L. C. A. which its Board of American Missions proposes for 1938. We refer to the principle that responsibility for the performance of the duties of Christian discipleship not only begins with the individual believer, but that no form of obedience to our Lord's will exists apart from individuals. We do not mean by that assertion to say that the organization of individual believers into congregations, and groups of congregations, and into societies, and combinations of societies is futile. That would be as silly as to claim that our complicated mechanisms for doing more work are without value. But the Church is a medium of serving Christ. It is His body, Paul wrote, and believers are the members thereof. You can no more have a church independently of the people who are its members than you can have a human body without the parts thereof.

But in deriving the power of the Church from the individuals whose faith in Christ is their credential for being members thereof, and in working in terms of the community of believers rather than by appealing for service to each of those enrolled, one must carefully distinguish real from nominal members. It is of course true that the discernment of faith is beyond the seeing power of pastors, church councils and congregations, but God knows the thoughts and impulses of human hearts and in a general way persons are not deceived about their own loyalties. We can each search our own minds and souls, however closed they may be to our fellowman. We therefore know whether we believe in Christ or whether we are merely following a custom or doing something respectable.

Before this year is closed, into every community of believers that is a congregation of the United Lutheran Church, will come an opportunity to confess Christ before men. That confession will be one form of witness bearing, but it will imply a whole complex of discipleship. People will be asked to indicate the desire to serve Christ, to be a part of His Kingdom and to inherit the life for which He has made provisions. They will be shown what this confession means in these days of spiritual neglect and in responding to the appeal they will inevitably distinguish themselves from the unbelievers. It is the time for individuals to demonstrate their loyalty to God. The stern decree of Jesus, "Ye cannot serve God and Mammon," must be republished.

ACROSS THE DESK

WORDS THAT sound alike may have very different meanings. We assume that the person who thought that the song, "I Am Heading for the Last Round-up," was some sort of choral was the victim of poor enunciation and the lack of careful spelling. Choral is not in any sense related to corral.

A Guess and a Suggestion

OUR GUESS is that one of these days, some skilful weaver of facts into historical fiction will write a biography of Joshua, the son of Nun, and it will be a "best seller." In hazarding this prediction, we do not claim any qualifications for prophecy. We only "reason from comparisons." It seems to us that the most widely read books of recent years have been historical novels; we thus classify "Anthony Adverse," "Gone With the Wind," and "Northwest Passage." We suggest and also hope that crime and sex plots have about run the gamut of originality of plot and detail. They are now mostly in the tabloid stage or they are condensed into a length usable over a radio performance. On the other hand, writers able to choose themes and incidents dealing with human activities suggestive of social and economic movements will find a public eager to read their compositions.

We plead guilty to a semblance of guile in suggesting Joshua, or Aaron or Miriam as the title character. Few people of this day and age are familiar with the environment of these folk. Actually of course, Moses would be the moving figure on the scene, and what a wealth of interesting information his times would make pertinent to a narrative. And perhaps the high spot of the description could be Mt. Sinai and the reception of the Decalog. The writing on those tablets would certainly be first page news to a lot of the sophisticates of our days. We would only mention the worship of golden calves; that cult needs no lengthy explanations. But really those Ten Commandments deserve a revival, Cecil de Mille's filming of them notwithstanding.

Home Mission Heroes

QUITE SERIOUSLY we call attention to a field of American experiences that has not been covered,—to the satisfaction of us Lutherans at least. This nation undoubtedly would enjoy the kind of book that a novelist of vision and skill could weave around the life of Father Heyer or a contemporary of his. In our boyhood, which goes back farther than most of the members of the United Lutheran Church can remember, there was a book of which the title was "The Circuit Rider." We have at times wondered whether that mistress of ecclesiastical stories, Mary Roberts Rhinehart, could have seen that old book. We have not happened upon a copy for fifty years. It was not fiction, but a narrative that introduced real people under names that concealed their exact identification.

We would like to see a story of the times when the American people were emerging from the moulds set by New England's and Virginia's religious authorities. We would set three or four decades of the first half of the last century as the period of action. The people were crossing the Appalachian range and establishing communities and commonwealths in the Mississippi basin. Into those pioneer settlements came the circuit rider. "Back home," that is, east of the Alleghany or the Blue Ridge Mountains, the people were organizing synods; they were commissioning missionaries; they were discussing popular government and the rights of conscience. The churches were often turbulent, but it was the vast flood of energy released under a free government and driven by a zealous determination to obey God's will as individuals conceived that will to be that gave the decades between 1810 and 1840 an epochal place in American annals.

It was in that period and a direct product of its religious organizations that the foundations were laid to establish popular higher education in the United States. From New England to the southern end of the Appalachian range of mountains or along the Atlantic Coast in settlements from Bangor to Tallahassee, small denominational colleges were established by Methodists, Baptists, Presbyterians, Lutherans, Catholics and other groups. They educated their ministers at these schools but preachers were only the first fruits. They actually created the desire to provide all classes in America with the advantages of an education. Heyer and Gettysburg with us Lutherans are contemporaries. The church schools were a determining factor in rooting the principles of civil and religious liberty in the minds of the people, and from the roots thus planted, these schools cultivated what grew. And mark you, my fellow countryman, as long as you let your ideas and ideals of Americanism be the fruitage of that planting and cultivation, no ism of the genius *totalitarian* will be more than a curiosity in our midst.

But these are the facts which we believe a "good novelist" could weave into a great book. And by the way, the Board of American Missions in celebrating the 1938 anniversary of the U. L. C. A. is no doubt cognizant of patriarchs of missioning older and younger than Heyer. Maybe their Anniversary Appeal will stimulate the production of a series of articles descriptive of pioneer adventurers for the church. Father Heyer is only one of at least half a score of men who rode from settlement to settlement before and after the Revolution.

And while we are making suggestions, we call attention to the men in the United Synod in the South, in the General Synod and in the General Council whose periods of active service as "home missionaries" date from 1875 on. They, too, should be gratefully remembered.

Philadelphia Chosen

IT IS reliably reported that the American members of the Executive Committee of the Lutheran World Convention who met recently in Columbus, Ohio, have decided to recommend Philadelphia as the place for the fourth Lutheran World Convention. Previous meetings have been at Eisenach, Germany, in 1923, at Copenhagen, Denmark, in 1929, and at Paris, France, in 1935. We assume that the final decision will be rendered when the full committee meets later this year in Europe, but America has already been accepted for the next convention, this choice of the American members is likely to prevail. The year is 1940.

We assume that the seniority of the Ministerium of Pennsylvania accounts for the acceptance of Philadelphia's invitation to meet within its boundaries. The first organization of congregations took place there in 1748, when the patriarch Henry Melchior Muhlenberg formed the United Lutheran congregations. The mingling of traditions in the Quaker City is probably as typical of ecumenical Lutheranism as could be provided by any area on the Western continent. The Scandinavian and Germanic here met and mingled with colonial New York, New England, Maryland, Virginia, the Carolinas and Georgia.

Of course the Lutheran churches of any American city would have gladly welcomed the privilege of entertaining the delegates, and no doubt the American committee will arrange tours to supply them with opportunities to see and hear groups of visitors. But Philadelphia's seventy Lutheran churches along with an equal number in easy reach of the city proper will exert themselves to the utmost to welcome the delegates and visitors. THE LUTHERAN without hesitation promises sincere and abundant entertainment for all who come.

THE HOME CIRCLE

By MRS. W. L. HUNTON

"AND THE KING SHALL ANSWER AND SAY UNTO THEM, VERILY I SAY UNTO YOU, INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE, MY BRETHREN, YE HAVE DONE IT UNTO ME."

What greater joy is there than the reward for a kindly deed? So little effort is needed. Let us be ever mindful in seeking this joy.

"YE HAVE DONE IT UNTO ME"

It was only a hearty handclasp,
But it gripped the soul of a man
With the courage for fresh endeavor,
And started him out again.
Face to face with the same old problems
Of weakness and failure and loss—
But the strength of that hearty handclasp
Made certain the victor's cross.

It was only a smile in passing,
But it flooded a gloomy heart
With the sunshine of hope for the future
Wherein he'd a happy part;
And the clouds had a rosy lining,
And the gray was turned all to gold;
For the smile gave a glimpse of heaven
And its wonders and joys untold.

It was only a word of greeting
In the press of the throng one day,
But it brought to a soul despairing
Strength and hope for the weary way.
It was only a cup of cold water
Held to lips that were parched with pain,
But by means of that Christlike service,
A lost soul found sweet peace again.

"It was only," we say, forgetting
That high in the courts above
The friendly word and the cooling draft
Are our ministry of love.
And the Master will say to the faithful
Who meet on the crystal sea,
"Inasmuch as ye did to the children of earth,
Ye have done it unto me."—Unknown.

DO YOU NEED A PROP?

SOME PEOPLE always seem looking for something to lean on. If they are standing, they back up against a piece of furniture, or rest an elbow on the piano or the mantel. If they are seated, they lose no time in leaning against the back of the chair. Their manner suggests that something is wrong with their backbone; that, sitting or standing, they need a prop.

It is good practice to learn to stand erect, without swaying or leaning, without awkwardness or discomfort; to stand lightly, yet firmly, as if you had a right to the space under your feet, and were master of your own body. For, whether it is quite a fair inference or not, it is almost impossible to keep from suspecting that the people who seem in danger of toppling over, unless they have something to lean against, are less resolute, less determined, than they should be; that their minds, as well as their bodies, need a prop.—*Selected.*

THE SOLDIER AND THE FISH

(A True Lincoln Story)

By J. H. Bell

ABRAHAM LINCOLN, when a very small boy, loved to see the spring return. A good world it was, thought he, when the days lengthened and the sun grew warm. A pretty world, too—slowly changing day by day. The grass grew green on the hillsides and in the fence rows. One little bush glowed golden with bloom; Abe long ago had learned its name was spicewood.

Spicewood made a bright fire, too. One could throw twigs of it on the embers and the room was lit almost as well as with the rich fat of pine knots which he gathered for the cabin fire.

This, that Abe felt about spicewood, was an early memory. When he had first learned it, he didn't know. Perhaps back there from his mother, when they lived on the Rock Spring farm. There was another early memory that Abraham often thought about. That was the first time he had gone fishing with his father.

Fishing was a sport, Abe knew, that especially appealed to his father. One day Thomas Lincoln promised his son that when spring came he would go fishing with him. All through the long winter, when the cabin door was kept tightly shut, and the hills and fields were covered with snow and the creeks were roofed with ice, Abe, sitting in the chimney corner, thought of the time when he would go fishing with his father.

"How long will it be till spring?" one evening Abe asked.

"Why do you want to know?" the man in a kind voice inquired.

"So that I may go fishing with you. Have you forgotten?"

Something about the small boy, sitting in the corner, dreaming of the spring and fishing along the banks of clear streams, made itself felt to the father. He said:

"I had not forgotten. It is January now. If spring comes early, we can fish in March. Then you and I will go fishing."

Three months! That seemed a long time to the boy, but there was nothing to do except to be patient and wait for the spring to come.

One morning Abe awoke with a feeling of expecting something. After he had eaten his breakfast porridge he heard a bird singing. "What is it?" he asked, his eyes widening with curiosity.

"That's a bluebird," his mother answered. "That means spring is here."

Abe's dark, serious eyes under his shock of black hair seemed to be smiling.

The mother smiled and nodded her head; just then the figure of a man darkened the low, narrow door. It was Abraham's father. "Has the spring come?" the boy spoke excitedly. "Can we go fishing?"

"Yes, to both your questions," the man answered. "We will go down along the creek and catch a mess for dinner."

Never had Abe heard words that were more welcome. To go fishing with his father in the springtime! It was almost too good to be true.

The man showed the boy how to bait his hook and toss it into the water. Abe had not long to wait till he felt the fish nibbling at his bait; then he felt his pole grow heavy, being pulled into the water.

"Draw him out!" said his father. And then an outflung arch, a flash of silver and the wriggling fish was on the bank. His first fish.

A delightful memory was this to the boy, Abraham Lincoln, when he had grown older. One day Abe spoke to his mother of what he could remember of the long ago—the yellow bloom of the spicewood and going fishing with his father. A soft light came into the mother's eyes—eyes that looked strangely like the boy's.

Then she told him of a memory she had kept. Once, she said, they had moved to a farm where the cabin had stood in a thicket of crab apples. "I shall always remember the crab apple blossoms," she said.

Spring was coming, Abe knew, even though the cold did linger. There were catkins on the alders in the swamp, and the pink-and-white flowers that gave off such a delicate perfume were in bloom on the sunny slopes of the hill. Abraham liked to look for this flower. There was something about the brown leaves packed flat from the snows of winter, looking orderly and smooth like a carpet, that gave him a quiet pleasure. Soon, he knew, the flowers would be pushing their way from under the leaves.

He went down on his knees and began to clear away the moist leaves, and, sure enough, there were the sprays of the pink-and-white flower that he had heard their neighbor, Mrs. Gallaher, call "welcome spring." The white flower, with its petals tinged with pink, the woman called "lady's face."

Yes, spring was a good time, Abe felt, in which to be alive. That afternoon, when he carried his mother the first flowers of spring, Abe was always to remember. The preacher, David Elkins, was there talking to his father. They were talking about war and of men whom they called *soldiers*.

The next day, when the preacher had gone, Abe asked his father to tell him more about the soldiers. His father then told him of these men who underwent many hardships to keep the enemy away from their homes.

"Soldiers are good men?" Abe, with his serious eyes looking into his father's, asked.

"Yes," the man had answered. "One should always be good to soldiers."

Abe promised himself that he would remember that. A week later the sun shone warmer, and one morning a bluebird called.

"Time to go fishing?" Abe, his eyes shining like stars, called to his father.

"Well," in a droll voice, "I might say it

is fishing time," his father, standing in the door, remarked. "Suppose you go fishing, Abe. Catch your mother a mess of fish!"

The boy was delighted. Surely he would go. Yes, the spring, when the bluebirds called and it was fishing time, was a good time to be alive.

Abe, a lean, angular little boy in homespun clothes, followed the banks of the creek all that afternoon. The fish, for some reason, did not want his bait. Once in a clear pool by an old sycamore, he did feel a strong tugging at his line. His hopes began to rise. Here was where he would catch a mess of fish for his mother. Fishermen, he had heard his father say, must have patience.

There! That fish had his bait all right, and with a quick jerk of the pole, his heart beating excitedly, he threw onto the bank a wriggling, gleaming fish several inches in length.

Abe thought, as he fastened the fish on a willow twig, that here in this pool he would catch a string of them. He rebaited his hook, threw it into the water and waited for another bite. But he waited, as the minutes went by, in vain. He moved farther down the creek, and, though he fished from both banks and from every angle, he caught no more fish.

What was the matter? Abe didn't know. But he did know one thing, looking at the westering sun, that it was time for him to go home. Some of the neighbors were coming over that night for the evening meal. Then there was to be a quilting party and much merriment, too. To go home with no fish, when he had planned on carrying back a long string of them as a very special treat to the company, was disappointing. But there was nothing else for him to do.

The boy was about halfway home when he met a man who was clothed differently from any other he had ever seen. Suddenly it dawned in the mind of the lad that this man might be—

Timidly Abe dared to ask, "Are you a soldier?"

The man replied that he was; that he had been for many years. Abe remembered his father's talk to him about these men, the soldiers. He had said, "We should always be good to soldiers."

"Since you're a soldier," said young Abe, "I should like to give you my fish. It's the only one I could catch—seems as if they're not biting today. I've tried every nook and scheme."

"I'm very much obliged to you," said the man, doubly pleased with the boy's action. He was glad that the lad had a generous heart and that he was patriotic, which he showed in the respect he had for a soldier who would protect his country.

—*Junior Life.*

MOTHER'S VALENTINE

I MADE it every single bit,
Of hearts and paper lace,
And when my mother opens it
I hope I'll see her face.
The postman is a friend of mine,
I wonder if he'll see
The kisses on my valentine
For mother dear from me.

—*C. T. Blanke.*

THE PRETTIEST VALENTINE

"OH, MOTHER! here's the prettiest one of all. Please get it for me!"

"But, Dolly, we have so many already."

"Oh, this one is so lovely. I want to send it to someone that's lovely!"

Mrs. Dean looked down at the pleading little face so dear to her, and then glancing hurriedly at her watch, paid the waiting clerk for the valentine and handed it to her small daughter. It was already past the time she should have been at the board of directors' meeting at the Memorial Home for Aged Ladies.

While the committees were making their reports, Dolly sat very still looking at her prettiest valentine and wondering how she was going to find the "lonely person."

Slipping quietly from her chair, she wandered out into the hall. Before her was a broad stairway, and without stopping to think where she was going she began climbing it.

At the head of the stairs she discovered a narrow, dark hall. There were many doors on both sides, but they were all closed. On and on she went until, making a sudden turn, she found herself gazing into a room, the door of which stood open.

Sitting very stiffly in a straight-backed chair by the small window was a little white-haired lady. So much did she make Dolly think of her own grandmother that before she knew it she had snuggled quite close to the little old lady, who could not have looked more surprised if an angel had suddenly dropped down beside her.

"Bless your dear little heart," she said softly as two big tears dropped on the golden curls. "Did God send you here to comfort and cheer a lonely old lady?"

"I don't know. I just walked and walked till I got here, but I guess maybe you're the one I was hunting. Are you lonely?"

"Oh, dearie, yes. That is, I was until you came. There isn't a soul who remembers or cares that I have been here years and haven't had even a piece of mail in all that time."

"Oh, I'm so glad I found you!" Dolly exclaimed happily as she hugged the little old lady. "I've a beautiful secret which you shall know all about the day after tomorrow."

And on St. Valentine's Day the lonely little lady did learn all about the beautiful secret and the "prettiest valentine of all" still stands on her little table, and there will soon be another one beside it.

—*Our Little Ones.*

A TOAD'S TABLE MANNERS

ONE SUMMER NIGHT when we were sitting round the porch light, says a writer in *Country Life*, one of us noticed a toad that was making frantic efforts to climb the three steps that led to the walk. He finally reached the veranda floor and began flipping up the bugs that had fallen into the circle of light that the lamp cast.

Someone began catching beetles and dropping them near his nose, and he soon appeared to accept us as his natural providers. He was back the next night and, in fact, every night while the toad season lasted; and he has continued to visit us in the same manner every summer. It is evidently the memory of a well-set table that brings him back each year.

There are certain bugs, such as potato beetles and squash bugs, that the toad will not touch. He likes lightning bugs only when he is very hungry, but he is not often too full to spear a luckless June bug that comes within reach of his tongue. Now and then a big pinching beetle clinches its strong mandibles on the toad's lip or foreleg and clings there, much to his inconvenience but apparently not to his great suffering. One night someone offered him one of the big green larvae that feed on grape leaves. The worm was the size of a man's finger but the toad undertook to swallow it. He would have succeeded had he taken the grub headfirst; but, since he started with the tail, the worm could dig its hooked feet into the floor and crawl out of the toad's mouth. At the end of five minutes the grub finally crawled free, though it died from the coating of toad digester that it had encountered.

It is fun for the youngsters to feed katydids to the toad; he has such a time swallowing all the legs and antennae. He stuffs them into his mouth with his paws, very much as a little boy crams in more cake than his mouth will comfortably hold. Moreover the toad is troubled by the insect's kicking after it is down; and sometimes a jarfly will sing quite a swan song after it is engulfed. At such a time the toad pats his stomach with his forefeet or lies flat on the floor and stretches himself as far as he can reach.—*Youth's Companion.*

HOUSEHOLD HINTS

RICE WAFFLES. One cup rice, one-half teaspoon salt, one and one-half tablespoons butter, four cups flour, three cups fresh milk, two eggs, two teaspoons baking powder. Cook rice, drain and add salt, melted butter, milk and beaten eggs. Mix well. Sift baking powder and flour together and add to first mixture. Bake in hot waffle iron.

WHEN SPURGEON DISCOVERED HEAVEN

"THE OTHER EVENING," said Spurgeon, "I was riding home weary and sorely depressed, when, swift as a lightning flash, came, 'My grace is sufficient for thee.' I said, 'I should think it is, Lord,' and burst out laughing. It seemed to make unbelief so absurd. It seemed like a little mouse in the granaries of Egypt after seven years of plenty fearing it might die of famine. Joseph might say, 'Cheer up, little mouse; my granaries are sufficient for thee.' O brethren, be great believers. Little faith will bring your souls to heaven, but great faith will bring heaven to your souls."

—*The Lutheran Witness.*

SMILES

TENANT: "Why have you raised the rent?"

Landlord: "Well, you see, a music teacher has moved next door to you, so you have music all day long, gratis."

THE SABBATH FOR MAN

Jesus Shows His Understanding of the Sabbath

By D. BURT SMITH

Mark 2: 23-28—3: 6. The Sunday School Lesson for February 13

THE SUNDAY QUESTION is a cause of much annoyance; how shall we make it "the sabbath day to keep it holy"? Or, is it subject to the third commandment? Has the condition of our time reached a state wherein any law of God or man can direct how any day shall be used? Is the church showing sentimental senility in "safeguarding the Lord's Day"?

Jesus met the same condition nineteen centuries ago. He had an understanding of the sabbath that was not the same as that of the Pharisees. He allowed things and did things that shocked them, and they undertook to expose Him as worthy of condemnation. Jesus based His practices on the principle which He knew was back of and involved in the sabbath. He interpreted the law in terms of life and human welfare. He made the sabbath a means for helping people, not of burdening them. He did not let down the bars and admit every sort of conduct and deed that anybody might propose. He lifted it out of a formal, ritualistic confinement and gave it the chance it should have for ministering to the whole man. What we deplore as "sabbath desecration" today is due to the failure to take the whole man into account.

Defending Disciples

Walking through a grain field the disciples gathered and ate some of the grain. A legalistic restriction denounced this as doing work on the sabbath. Jesus was accused of negligence in teaching and obeying the law by allowing His disciples to pluck and eat grain on the sabbath. In fact, there was no law against this, but the Pharisees had added certain restrictions, and it was by these they were condemning Jesus' disciples, hoping thereby to find a basis for condemning Jesus.

Jesus defended the disciples without mentioning them or referring to the question of the Pharisees. With skillful cleverness He led His accusers into a trap which caught and held them. There was an old story about David and his men eating showbread, thus breaking the law. David was not condemned at the time, and the Pharisees held him in such high esteem that they would denounce any insinuation that David was a law-breaker. Strict interpretation would allow no excuse for David, and yet he was excused on the ground of necessity. The hungry men must eat to carry on their work; and no other food was available. Preserving the letter of the law was not as vital as caring for the men. With this story Jesus announced a principle which He understood as supporting the sabbath. Its institution was for human good, to minister to man's need. It was not arbitrarily set up and man obligated to demonstrate it. Above all, its purpose was spiritual.

Defending Himself

Jesus was constantly pursued by His foes. The Pharisees were bent on discovering some flaw in His teaching or practice. He had set forth clearly His attitude on the sabbath question when His disciples were accused as law-breakers. At a synagogue service in Capernaum Jesus had occasion to defend Himself against insidious complaint. Jesus used the occasion of healing a withered hand, though it was the sabbath, to declare further his interpretation and use of the sabbath. Jesus' power in healing was beyond question; He had demonstrated that power. But would He heal on the sabbath? It was to answer this question that the Pharisees watched Him. If the man were suffering, the law permitted Jesus to relieve him. But there was no special reason for not waiting till the next day.

If Jesus paid no attention to the man, it might be interpreted that he could not cure his hand. If He cured him, then He was subject to criticism for breaking the sabbath law. Jesus took in the situation and met it fairly though in a way that surprised and silenced His critics. There was nothing of secrecy in what Jesus did. He gave prominence to the dilemma in which He found Himself, by calling the man to stand up and be seen. This indicated that Jesus was about to heal his hand. The Pharisees must have been keenly alert and highly pleased that Jesus was soon to be in their hands.

But Jesus began discussing the question of doing right or wrong on the sabbath, to save life or to kill. His foes were silenced by this blunt question. There was certainly but one answer, and that answer would line them on the side favoring Jesus' right to heal the man's hand then and there. Master of the situation and having the truth of the law on His side Jesus immediately healed the man's hand. Not a word could be said against what He had done; it was an act of gracious kindness to the man. The Pharisees were outdone by Jesus; they had no reply.

Jesus defended Himself so well that His right to heal on the sabbath could not be disputed. There was no accusation they could bring against Him. But so determined were they to get rid of Him that they began plotting against Him. They entered into a compact with the Herodians to do away with Jesus. The Pharisees looked with scorn on the Herodians, hating them as unfair to the Jewish traditions and practices, but they were ready to join forces with them to set up some plan for destroying Jesus.

Jesus had not put on a show in the synagogue. He made no pretense at winning public applause. He faced a situation boldly and handled it wisely. He did not discredit the sabbath law, or indicate any indifference to its proper observance. What He did was to advocate and follow the principle that the sabbath must be used as a means of ministering to the whole land. In the case of the disciples, He allowed eating on the sabbath; and in the care of the man with the withered hand, He cured him. These permissions did not take away from His zeal for the spiritual significance of the sabbath.

THINK OF THESE

IN THE VERY NATURE of things and people the necessity of the sabbath exists.

Jesus acknowledged the sabbath law, but fit it into the life of His day.

Unless the spiritual privileges of the sabbath are used, all other uses of it have but little worth.

The principle of the sabbath should determine our approach to and solution of the Sunday problem.

DAILY BIBLE READINGS

February 7-13

M. The Sabbath for Man. Mark 2: 23-28.
T. The Sabbath for Service. Mark 3: 1-6.
W. The Sanctity of the Sabbath. Exodus 31: 12-18.
Th. The Sabbath and the Nation. Jeremiah 17: 24-27.
F. Sabbath Occupations. Acts 16: 10-18.
Sat. Sabbath Sophistries. Luke 13: 10-17.
S. The Sabbath for Worship. Psalm 122: 1-9.

STRUGGLE OF AMBITION

OUR HEART goes out to the young people who are in the midst of a struggle of ambition. When a young man has an ambition for a college education but cannot see where the money is coming from to put him through, he has a struggle that is unbelievably hard. Only one who has gone through it knows what it means to him. If he feels called to the ministry, and is conscientiously seeking to prepare himself for this calling, he has plenty of ambition but the intensity of his struggle to find financial support for seven years is beyond description. His struggle is all the more pathetic when his parents are unable to "see him through," or even to help him through the first year, though they have as deep ambition for him as he has for himself.

It used to be said, "Where there is a will, there is a way," but it seems that times have changed. Plenty of ambitious young people have enough will to do, but the way for doing appears to be a dead-end path. What an opportunity for consecrated Christians of wealth to share just a little with these splendid, ambitious young people, so that they can realize their ambition! What a joy in later years to know that by a bit of timely help it was made possible for a fine minister of the Gospel to get on his way through college and seminary!

Be it said to their credit, many of these ambitious young people do struggle through successfully. They win a victory over dreaded circumstances. They can wear deserved laurels the rest of their life. The struggle is hard, often long, but enough come through it triumphantly to give encouragement to each one who may now be in such a struggle.

The Young People

By Amos John Traver, D.D., Frederick, Md.

THE DEMONIAC BOY

Mark 9: 14-29

The story of the healing of the demoniac boy follows immediately after the Transfiguration. Many a sermon has been preached upon the theme of *The Mountain of Privilege and the Valley of Service.* There is a relationship here that suggests the total program of religion. We have our services in which we *come* to the altar and we have our service in which we are to *expend* the inspiration and power we receive in God's house. The normal Christian life is constantly *receiving* and *giving, coming* and *going, worshiping* and *serving.* We will be helpless in the valley unless we have been upon the mountain.

The Disciples' Failure

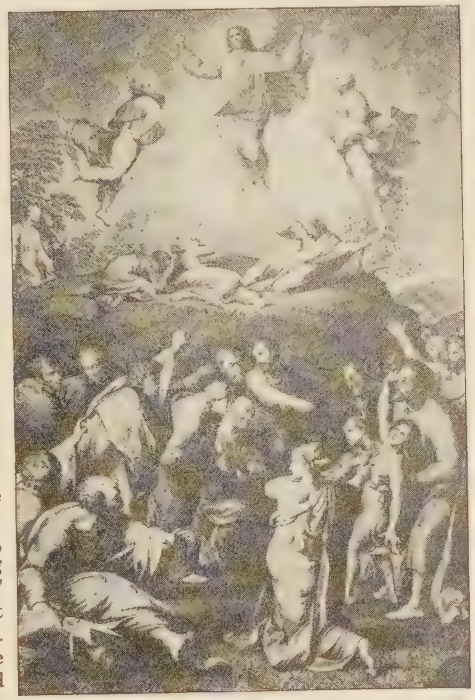
When Jesus with Peter, James and John came down from the scene of the Transfiguration they found the rest of the apostles confused and on the defensive. A father had come to them with his afflicted son. The description of his symptoms suggest that he was an epileptic. The disciples had tried to cure him, but in vain. The scribes had not missed the opportunity to discredit them and their Master before the assembled crowd. One can almost hear their ironic questions and mocking laughter.

Then Jesus came and, taking the whole arguing crowd into the sweep of His condemnation, said, "O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me." There was no lack of power to heal, but there was *lack of faith* to apply the power. The vital problems we face are not to be solved by arguments. Students spend much time having "bull sessions," talkfests that run on and on into the wee hours of the night and think they are solving the problems of life. Even the discussions at a League meeting do not meet human need until they are translated into action. No doubt the whole problem of the possessed boy had been thoroughly discussed by this time, from every angle. *But these men lacked direct contact with God, they were faithless, so they failed.* This failure we might expect from the rest of the crowd, but the disciples had been sitting at the feet of Jesus. We, too, lack faith in spite of our Christian privileges.

A Father and Christ

Out of the confusion of voices came the pleading cry of a father direct to the heart of Jesus. Before them on the ground was the boy in a paroxysm of his disease. How quickly the father told the details of the case to Jesus! He had told it many times before to many physicians, but hope had not entirely died in his heart. There was a *reality* about his approach to Jesus that comes to those in desperate need.

Dr. James Denny wrote, "The kingdom of heaven is not for the well meaning. The kingdom of heaven is for the desperate, for people who between them and the great darkness see only the pity of God." This sense of need is that which gives vitality to our prayers. Many of us never discover how to pray until we have tested all the resources in our own lives and found them futile. Religion remains a subject for debate, a series of statements that can be discussed academically, a thing apart from our own personal lives, until we suddenly discover our helplessness and cry, "Save Lord, we perish!"



THE TRANSFIGURATION—*by Raphael*

Christ and a Father

In his need this father had come to the right place. Here he could come even with his doubts. They were there and they were real. He had been disappointed so often by the doctors. "If thou canst do any thing, have compassion on us and help us." This was his shaking creed. "If" is a trembling word with which to introduce a prayer. *But there was faith here, and a great sincerity.* Pressed by Jesus for a better creed he cried, tears pouring down his cheeks, "Lord, I believe, help thou mine unbelief." This prayer is real. It professes *no more* faith than was there. The very fact that it was uttered proved *some* faith. And Jesus answered that prayer both by healing the boy and by driving out unbelief from the father's heart. *A little faith with a great sincerity will always be enough to catch the ear of Jesus.*

This man was handled with supreme skill by the Good Physician. The art of Jesus grew out of His perfect sympathy. We must ever return to the primary meaning of the word sympathy when we apply the word to Jesus. It means *to suffer or feel with,* and Jesus does just that when He faces real human misery. There is no suffering that any man must bear that has not been borne by Jesus. He understands perfectly. He shares human suffering. No problem is too difficult to bring to Him. All we need is faith enough to face Him with it. We can depend upon His understanding love.

The Master

With what authority Jesus spoke to the evil spirit within the lad! "I charge thee, come out of him," were His words of command. Then the spirit left the body and perhaps many thought that He had killed the boy. But Jesus took the limp hand and raised him to his feet and returned him cured to his father. We lose much from our faith when we consider prayers for the sick a futile gesture. Jesus Christ is still *Master* of all the forces of earth and heaven. In our enlightened age we do wrong to pray for healing unless we do all that human wisdom can offer to find a cure. *But prayer carries on where human skill comes to wit's end. The prayer of faith is still effective. Jesus Christ is still Lord of all.*

In the last masterpiece of Raphael, finished just before his death, the Transfiguration and the curing of the demoniac boy are woven into one painting. The upper half is devoted to the transfigured Christ and the surrounding figures. Below are the nine apostles facing the father with his son and several members of his family. The whole painting is worthy of careful study, but it is of special significance that every line and light in the lower picture curves toward the Christ. No matter how the eye may be drawn to the details of the figures below, eventually it will be directed to the glorified Christ. In this the painting is symbolic of the dominance of Christ over every scene of human misery and confusion. *Faith gleams like a light through the shadows and reveals the Christ, His face full of understanding love and His hands powerful to save.*

Faith Is the Victory

The Scotch preacher, Adam Burnet, well known by Northfield Conference visitors, has this to say of faith in a sermon on our lesson: "Wherever you look in the world you can come to only one conclusion, that the man who has lost faith has lost man's greatest thought, man's greatest motive, man's only refuge, his only consolation and his only hope." If we understand our vital need of faith we will never boast of our doubts. Rather we will be ashamed of them. Victorious faith comes when there is a battle to be won, and not before. While we are young and have few real troubles we should not worry too much if our prayers do not have the vitality we would like. It is always a matter of concern, of course, *but victorious faith will come to us when we have a life problem that demands it.* What we need

(*Continued on page* 25)

Book Reviews

Sermons on the Apostles' Creed

Edited by Henry J. Kuiper. Zondervan Publishing House, Grand Rapids, Mich. Pages 295. Price, $2.00.

This book of sermons is volume two in a set of five based on the Heidelberg Catechism. The editor in his introduction to the first volume says, "The purpose of this volume is threefold: to provide good religious literature of the devotional type for home reading; to furnish a series of doctrinal sermons available for congregations which still have 'reading services'; and to serve as an aid to preachers in Reformed churches who, more or less regularly, prepare sermons on doctrinal subjects." That threefold purpose is carefully observed also in the second volume.

The sermons are messages from our Middle West, the contributors being from Michigan, Wisconsin, Indiana, and South Dakota; only one from the East, namely, New Jersey. They are clearly orthodox in character. Many would use the term "fundamentalist" in describing them. I dare say that these sermons were never preached as they appear in print. They read like carefully prepared treatises with numerous scripture references and even lengthy parenthetical insertions. Most of them are much too long for oral delivery. One of them covers seventeen pages of print.

Each sermon reveals careful preparation. The effort to present and to defend evangelical faith is clearly evident. The apologetic note is dominant. There is a clarion call to believers to hold fast to the traditional Christian doctrine. It is heartening to feel the touch of such stalwart defense.

This volume is to be commended for the home library and for preachers. It is stimulating for preparation of doctrinal sermons. It will undoubtedly encourage ministers to prepare and preach such sermons. The editor and contributors are to be congratulated on such a project in this day and age. HERMANN F. MILLER.

Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus, and to Philemon

By Dr. R. C. H. Lenski. Lutheran Book Concern, Columbus, Ohio. Pages 986. Price, $4.50.

The ninth volume to be published in a commentary on the entire New Testament, written by an eminent Lutheran scholar, will be welcomed by the users of the former volumes. These important epistles of Paul are treated clearly, precisely, practically. The exegesis is complete. The interpretation rests on a background of the history of the times and the particular situations, often the difficult problems, obtaining in the churches addressed, or faced by the individuals to whom the letters were sent.

The author injects no theories; he is a strict adherent to the written text. He presents defensive arguments for his interpretation, in case there have been differences of opinion by scholars. In his support of his own opinion he is positive but fair. Though having the marks of scholarship, the volume is in language that conveys the truth so that the layman without technical training can get to the heart of these epistles and understand them. The reader of this book will be sure that he is following an author who knows what he is writing, believes in it, and has lived up to his belief.

This massive volume, like its predecessors, is not "much ado about nothing," but is a masterful interpretation of little books that are full of meaning. D. BURT SMITH.

Peter and His Lord

By Dr. Clarence E. Macartney. Cokesbury Press, Nashville, Tenn. Pages 247. Price, $1.75.

Both a challenge and a comfort come to the reader of these sermons by the widely and favorably known minister of the First Presbyterian Church of Pittsburgh, Pa.—a challenge to strive toward spiritual life and usefulness, and a comfort in the encouragement from how living with Christ transformed Peter. These sermons started as Wednesday evening talks, later developed into Sunday evening sermons, and now are given to the reading public. They cover twenty-one steps in the biography of the distinguished apostle. Peter's greatness is found in his relation to Christ and his serious attempt to be true to Him. However, he was as human as the rest of us, having the weaknesses that hinder and embarrass us. His life as leader in the Early Church was successful because he clung tenaciously to Christ. These sermons deal with things as they were with Peter and as they are with us. We are fascinated by the story of Peter, but we cannot miss seeing Peter's Lord, and we are stimulated to give ourselves the best chance possible to grow spiritually and amount to something for Christ and the Church. This, we feel, is the effect of reading these sermons by Dr. Macartney.

D. BURT SMITH.

The Resurrection of the Human Body

By Norman H. Camp. The Bible Institute Colportage Association, Chicago, Ill. Pages 127. Price, 75 cents.

The author of this book on the Christian doctrine of the resurrection announces himself as an "evangelistic Bible teacher." The publishers are an association connected with the Moody Bible Institute of Chicago. These facts prepare us for the contents of the book, which are in the main an uncompromising re-statement of the once universally held, but now frequently rejected, belief of Christians in the historic physical resurrection of Christ and the future bodily resurrection of all the dead, both bad and good.

There is evidence in the nine condensed chapters of the discussion that Mr. Camp knows his Bible. He shows also an appreciation for the churchly tradition of the creeds and of classic hymns, an appreciation which was largely lacking in the evangelistic Bible teachers and preachers of a generation ago. Some of his statements will not meet with general approval among Lutherans. His argument for the theory that our Lord's glorified Body is bloodless is neither new nor convincing (pages 86 and 87). Again, Mr. Camp's application of the prophecies in Daniel and Revelation to the probable future course of events in the twentieth century is made with more confidence than clarity (pages 114-119). On the other hand his chapter on "The Resurrection of the Body Denied" is a challenging arraignment of current anti-Christian teachings including Spiritism, Bahaism, Christian Science and Modernism, to which the acid test of I John 4: 3 is ably applied. A particularly interesting section, but somewhat incomplete in the treatment, is headed "Appearances of Christ After His Ascension" (pages 52-62). The appearances of Christ to Paul in Corinth and to Ananias in Damascus are inadvertently omitted.

While this book makes no profession of advanced scholarship and is not of equal value throughout, it is a sound evangelical presentation of the general doctrine of the resurrection in straightforward, readable terms.

WILLIAM H. COOPER.

Personality Development in Children

By Ernest J. Chave. University of Chicago Press. Pages 348. Price, $2.50.

This volume presents in an understandable manner a wealth of reliable information, gathered from many sources, on the psychology of childhood and the factor which enter into personality development.

The first five chapters deal with the basic constitution of human life. Then follow chapters on play, home influences, school experience, moral development and religious growth. Handicaps and maladjustments are described and explained. A variety of methods for the study of child life is suggested. The last chapter relates the child and the home to the neighborhood. The chapters on "home influences" and "growth in moral discrimination" are probably the most valuable.

The author holds a spiritual viewpoint, *i. e.*, generally spiritual, but hardly specifically Christian. An outlook so generally wholesome as that of the author would be definitely enhanced by a more positive underlying philosophy.

In spite of all the information adduced for the benefit of parent and teacher, it is apparent that in the field of personality study we have barely made a beginning. For a fine general view of the field and for valuable practical counsel the book merits the reader's careful consideration.

EARL S. RUDISILL.

THE TEN COMMANDMENTS

A Poem by the Rev. G. Luther Weibel, Trenton, N. J.

I

SINCE I ALONE am God,
I ask thy highest love.
Endure the chastening rod;
Help cometh from above.

Fear only lest thou grieve
The Lover of thy soul;
Trust fully, and believe
That I can make thee whole.

II

A sacred Name I bear;
Take not that Name in vain;
Nor either curse or swear;
Thou bearest all the blame.

In every time of need
Thy voice in prayer shalt raise;
In worship true proceed,
Give thanks to Me and praise.

III

The Sabbath Day is Mine,
No labor shalt thou do;
Let faith within thee shine;
'Twill strengthen thee anew.

Despise thou not the Word;
The Gospel gladly hear.
This message from the Lord
Hold very, very dear.

IV

In honor shalt thou hold
The ones who gave thee birth;
Blessings shalt thou behold—
Long life upon the earth.

Authorities obey,
See thou despise them not;
Serve them in every way,
Let love ne'er be forgot.

V

Thou shalt not take the life
Of any fellow-man;
His days thou shalt make bright,
And help whene'er you can.

When want and danger come,
Bring cheer and comfort, too;
Thus shall no ill be done,
And joy will come to you.

VI

Be chaste in word and deed,
And let thy life be pure;
Let thou thy thoughts be clean
As long as life endure.

Thy spouse in honor hold;
Give all thy truest love;
Let not the heart grow cold;
'Twill bear fruit up above.

VII

See that thou dost not steal
Thy neighbor's goods from him.
All unfair acts forsake—
For to defraud is sin.

Help him improve his lot;
Protect in time of need.
'Tis well, forget thou not,
To do a kindly deed.

VIII

Be sure thou dost not lie;
Betray thou not thy friend.
Let gossip also die;
Of slander make an end.

Look thou within thy heart;
Speak kindly if thou canst;
Seek thou the better part
Within thy fellow-man.

IX

Curb thou thy base desire
To gain thy neighbor's home
By show of legal right,
Or craftiness alone.

Assist him to preserve
That which to him belongs.
I bid thee well, observe
That thou do him no wrong.

X

Entice thou not away
Thy neighbor's wife from him;
Cause not thy thought to stray
In paths that lead to sin.

Hear my command again,
Bring thou to them no harm;
Persuade them to remain
Their duty to perform.

CONCLUSION

I am a jealous Lord;
I hate the sinner's way.
The sinner's just reward
Is punishment for aye.

But those who live in love,
And cheerfully obey
My Word, shall find above
Blessings and joy alway.

BY THE SEA

[Dedicated to the Lutheran Church of St. Andrew's By-the-Sea, Atlantic City, N. J., and to its pastor, the Rev. Walter R. Krouse.]

By Harry Tennyson Domer

I SAT BY THE SEA on a summer's day;
The waves rolled in with a crashing roar;
Phantom ships sailed the sky-line gray,
I could not tell from what distant shore.
But oh! the wreckage on the beach;
Careening gulls with their y a w k i s h screech;
And people who came for health or play,
But not all believing souls were they.

A beautiful conch-shell lay quite near,
Spiralled and polished like mother-of-pearl;
I cleansed it and held it to my ear,
And a thousand echoes began to whirl.
I heard the noise of dashing waves,
I heard the groans from watery graves,
I heard the anguish of worldly care,
And the sobbing murmur of yearning prayer.

My thoughts went back to Galilee,
Back to the Gospel's sacred page;
I saw the fishermen sail the sea,
I saw the sudden tempests rage.
I heard a Voice say, "Peace, be still!"
And the winds and the sea obeyed His will!
And the men exclaimed, as the waves He trod,
"Of a truth Thou art the Son of God!"

"Come," said Jesus, "follow Me,
And I will make you fishers of men."
Andrew, the sons of Zebedee,
Peter and others followed; and then
Christ taught them how to help and heal,
And spread the Gospel's strong appeal,
Till multitudes from many parts
Came to Him with gladdened hearts.

The Saviour walks our streets today,
He treads the shores of foreign lands,
He is here in our midst as we sing and pray.
Behold the Cross! See! *There* He stands!
"Send forth thy light! Dispel the dark!
Conquer sin! And oh, friends, hark!
"Thou art My *beacon,* shine for Me,
O thou St. Andrew's By-the-Sea!"

SO TAKE MY HAND

"So nimm denn meine Haende"

LORD, TAKE MY HANDS in Thy Hand,
And lead me on,
Until I reach my haven,
Thy heavenly home.
I dare not walk without Thee,
I cannot see;
Where Thou wouldst guide and lead me,
There would I be.

In Thy great mercy fold me,
And still my heart;
My weakness is Thy strength, Lord,
To trust, my part.
O let me kneel before Thee,
Take Thou my hand,
And through the darkness lead me
To that bright land!

E'en though I cannot feel Thee
Close by my side,
I know that Thou art with me,
My Guard and Guide;
Then take my hands in Thy Hand,
And lead me on,
Until I reach my haven,
Thy heavenly home.

—*Julie von Haussmann.*
Tr. Hermine E. Benze.

FREE TO CHOOSE

By Gertrude Shisler Dupper

DEPRESSIONS, WARS? They spring from greed.
A world perplexed? Its only need
The lowly Galilean's creed
Be lived today.

Men boast their might has brought them wealth,
The creature comforts, fame and health.
Then all is gone as though by stealth.
Do they forget

"That man lives not by bread alone"?
Through fallen nations this was shown.
And though today it still be known,
We blunder on.

BY THE OLD VENANGO TRAIL

By the Rev. L. W. Rupp

Our letter which appeared in The Lutheran of January 19 had been prepared and mailed in December, prior to the eleventh death of the year 1937 in the Pittsburgh Synod's Ministerial Roll. Though the additional name was promptly sent on, natural printing processes did not permit inclusion in the published letter. The added name is that of William J. Seiberling, D.D., pastor of St. John's Church, Homestead, Pa. Dr. Seiberling's death was most unexpected; he had been ill but a day or two. He was an able man, serving both his community and the general work of the Church. He was not among the more "elderly" men of synod; it would seem that the natural course of life might have permitted his fine service and advice to remain with us many a year more.

"Cradle of the Pittsburgh Synod"

Two unusual services were held by Pittsburgh Synod churches January 16, one in *Greensburg*, the other in *Butler*. In Butler the *First English Lutheran Church*, the Rev. O. W. Carlson pastor, celebrated its ninety-fifth anniversary of organization. January 16, 1843, in St. Mark's German Lutheran Church, of which the Rev. J. G. C. Schweizerbarth was pastor, the Rev. Gottlieb Bassler, called as Pastor Schweizerbarth's assistant to organize an English congregation, enrolled thirty-five persons as members of the First Lutheran Church. On that day the first officers were chosen. On June 18 fourteen were confirmed.

The anniversary services opened with celebration of the Holy Communion, Pastor Carlson preaching at the first service; Dr. Charles W. White of Zelienople at eleven o'clock. The anniversary sermon was preached in the evening by the Rev. W. E. Schramm, pastor of St. Mark's Church (A. L. C.).

The question of "mother church" brings an interesting question, as in those early days, prior to the organization of the Pittsburgh Synod, pastors covered a wide territory and preached in a number of churches. At one time Pastor Schweizerbarth had eleven preaching points; in the year of the synodical organization Pastor Bassler served five congregations. Of all these churches Dr. Burgess, in his history of the synod, grants old Stone Church, Lancaster Township, the priority, which other sources indicate as correct. The great pioneer was "Bishop" Johann Gottlob Christian Schweizerbarth; Dr. Burgess states that of all the congregations in his "immense parish" four were central, Zelienople (St. Paul's now of the A. L. C.), Buechle's (Stone Church named above), Barnhart's (which we think means Chicora), and Butler (St. Mark's).

The phrase, "Cradle of the Pittsburgh Synod," roots in the fact that August 27 and 28, 1844, in the humble log dwelling in Butler where Pastor Bassler had his attic lodging five pastors met to consider organization of a new synod, these pastors being William Alfred Passavant, Gottlieb Bassler, Gottlieb Kranz, John Esensee, and Elihu Rathbun. At this Butler meeting it was agreed to meet in Pittsburgh in January of the next year; there eight pastors and six laymen, representing twenty-eight churches, organized the Pittsburgh Synod.

THE REV. GOTTLIEB BASSLER

Pastor Bassler was himself elected three times president of the Pittsburgh Synod, and was chosen as first president of the General Council. These Butler County churches were his first and only parish.

Home to Its Cradle

May 23 the ninety-sixth convention of the Pittsburgh Synod is scheduled to open in Butler. The Sunday preceding by coincidence is another of the Gottlieb Bassler anniversary days; it will mark the ninety-fifth anniversary (the twenty-first being the actual day) of his first Communion Service as pastor of Emanuel Church, Prospect. During the pastorate in Butler of one of the many ministerial sons of the Prospect church, Dr. D. L. Roth (of the noted Roth family of ministers, native sons and grandsons of Butler County), the walls of the convention church were built. We say "walls" because in 1919 the building was seriously damaged by fire; in reconstruction the substantial stone walls were found practically intact.

Perhaps further comment will appear touching the Butler congregation as we come nearer to this fifth synodical convention First Church will have entertained. There is, for example, the fact that among his other interests Pastor Bassler served as the first superintendent of the Orphans' Home and Farm School at Zelienople.

"It Was Determined That—"

The beautiful souvenir book of fifty-six pages prepared by *Zion's Church, Greensburg*, the Rev. J. Paul Harman pastor, in connection with their Festival of Dedication January 16, crowds much into the historical pages, several of which appear over the name of James Gregg, building chairman. The festival was held on the ninetieth anniversary of organization; the particular occasion being the dedication of the remodeled church.

Pastor Harman's letter and his dedication book coincide with a radio comment on business and an article in a Lutheran periodical on wise outlay in building churches. The radio comment is a business review stating that this week (week of January 16) further recession has wiped out earlier January business gains, prolonging Pittsburgh's business slump. The article under title, "A Building That Expands," excoriates extravagance in church construction, naming three common procedures which are "wholly unnecessary"; temporary structures to be wrecked at a total loss; over-size building (the average American church being only twenty-eight per cent occupied); and patching up bad construction. On these three items, the article states that "the Lutherans misuse and squander $87,000,000 every decade."

According to the 1938 Year Book the "Indebtedness" item under property valuations is for the U. L. C. A., $21,978,434.

The confirmed membership of Zion's is 1,022 (1937). The seating capacity of the remodeled church building, including choir and balcony, is 437.

"After the Pot Had Boiled—"

Zion has faced a building program since early in the 1920's. Their building, the second one, was dedicated August 2, 1879, to replace the first building, erected in 1851. This first building was totally destroyed by fire March 8, 1877, the fire communicating from an adjoining building. Dr. W. F. Ulery was pastor during building of the second church. The cost was $13,000; when Dr. Ulery closed his ministry in 1884 the congregation was free of debt.

By 1920 the building had become inadequate, particularly for educational purposes. Expansion plans covered many items. In the pastorate of Dr. A. W. Steinfurth a parsonage on Westmoreland Avenue was purchased for $16,000, the funds for a new church raised to $33,000, a lot on Seminary Avenue purchased for $25,000, plans for a new building drawn. Then came the world-wide financial collapse, which even substantial Greensburg felt keenly. After much reflection and casting about the church council and congregation came to a two-fold conclusion. "The present structure was practically large enough and the present location was for the purposes of the congregation really ideal. There surged upon the congregation the recollections of those who had here worshiped, and it was determined that the present building, hallowed as it was by these memories, be utilized."

June 14, 1936, in a ground-breaking service, the congregation entered a program of three stages; the erection of the Educational Unit; the remodeling of the interior of the old building; finally, the remodeling of the exterior.

January 17, 1937, the new chancel, extending back into the new building, was used for the first time. On this occasion a Memorial Service was held for Pastor Michael Eyster, Colonel Christopher Truby and Mrs. Truby. Their remains were placed in a crypt, built into the wall of a lower room, warm and dry; the original headstones brought from the German Cemetery occupy a place of prominence in the vestibule of the educational unit.

Pastor Eyster served Zion from 1849 until his death in 1853. In his pastorate new buildings were erected and dedicated at Greensburg and Adamsburg; a congre-

gation organized and building erected at Delmont.

Colonel Truby and his wife were the founders of Greensburg; the Colonel laid out the plan of lots on which much of the city stands; Zion's property once belonged to him. He came to Westmoreland County about 1770; his son Johannes was baptized by Schoolmaster Balthazer Meyer on January 24, 1773. Mrs. Truby died in 1801; the Colonel in 1802. At the blessing of the crypt representatives of the city of Greensburg, the Historical Society of Western Pennsylvania, and other patriotic bodies participated, and a thirteen-starred silk flag was used by the officers of the local chapter of the Daughters of the American Revolution.

May 9, 1937, Zion dedicated the new Educational Unit in a simple ceremony; cost of the unit was $42,000.

The campaign for funds toward remodeling the church began in September 1936; in February 1937, $16,000 was pledged; on May 21, 1937, the Building Committee was authorized to undertake the second stage of the program. On July 18 the last service was held in the surroundings of 1879; the pipe organ was given to the Home Mission Board and installed in Trinity Church, Clairton. On October 17 the first service was held in the new social room in the basement of the old building.

Dedication of the New Zion's

The Festival of Dedication opened Sunday morning, January 16, with the sermon by Dr. H. H. Bagger, president of the Pittsburgh Synod, "The Glory of This Latter House." In the evening the Rev. H. H. Will of Uniontown preached. The week night programs opened Monday with "Community Night," and an addresss by Dr. George J. Gongaware, Charleston, S. C. On succeeding evenings the speakers included Dr. Charles Foelsch, Sunbury, Pa.; Dr. Earl C. Herman, Canton, Ohio; and Mr. Harvey J. Harman, Philadelphia.

Dedication Week concluded with the Service of the Holy Communion, January 23, and in the evening the dedication of the organ, with recital by William H. Barnes of Evanston, Ill.

There are these two items which seem of special importance. Perhaps we may ask for further information on both as this congregation enters the third and final stage of the building program, remodeling the exterior of the church. The first item, as indicated, lies in use of the old structure. The second is the plan by which *each member* is given opportunity to share, not anonymously through payments into a general fund, but by opportunity to see their gift shaped in material form. The application of symbolism in planning the structure enabled this to be accomplished. As described by Pastor Harman and illustrated in the booklet prepared by the congregation, almost three hundred brick plaques of various symbols have been used. Three hundred forms of the cross have been placed in the tiled aisles. Each window and each light fixture has been individualized. A fine rood and rood beam have been used in the chancel arch. By connecting gifts with these features a permanent record of the donors has been enshrined in the structure.

The old building, when inventoried, revealed extremely sound construction and a good roof. By amplifying the design the new structure became possible without sacrifice of structure or undue cost. The only major structural problem was the lowering of the floor approximately four and one-half feet. As completed the nave is 42 feet wide, 54 long, 21 high, with ridge height of 30 feet. The chancel measures 22 feet wide, 22 deep.

The organ, built by M. P. Moller, Inc., is a three-manual and pedal instrument with 1,384 pipes, and with console provision for addition of chimes and other stops in future. Design and supervision of installation were under direction of Dr. William H. Barnes, Chicago.

IN AND AROUND NEW YORK

By the Rev. W. C. J. Weidt

The recent report of Mr. Arthur P. Black in these columns concerning the "Promotional Plan" meetings, shows that the New York Synod gathered a total of 4,670 persons in twenty-five meetings, the largest total attendance of any synod of the United Lutheran Church. New York City's teeming millions of people may not be used as an explanation of that total either, for in this immediate area the meetings were pitifully small. The total was produced by the co-operation of people in areas outside the city proper. The record would indicate an interest in "the Church" which we expect is carrying on in the work of the local parishes, along the lines laid down by "the plan."

Of local interest are a number of recent happenings which include death, acceptance of calls to parishes, installations, fund-raising, and other occasions contributing their motif to the tapestry of congregational history.

The death of Dr. Fridolin E. Oberlander early in December leaves *St. John's Church, Christopher Street, New York City,* which he served for just two years short of a quarter century, in the care of his assistant, the Rev. Willard H. Borchers, who reports commendable interest as measured by attendances at worship services, in spite of the usual "downtown church" conditions. The pastorate of *Advent Church,* where the late Dr. Augustus Steimle was for many years the distinguished pastor and preacher, remains unoccupied. Death has removed two "landmarks" from the Church Militant to the Church Triumphant in a very shore time. Other vacancies there are none in the New York Conference. But these two again bring to the fore the troublesome problems of urban congregations, many of whom have an uphill struggle (spiritual, moral, and material) to replace losses of the faithful well-to-do by death, and the faithful less-well-to-do, but no-less-regular-at-worship, who remove to other areas. Every Manhattan Protestant congregation has these problems. They are perennial.

On the "Inner Mission" Front

Ambrose Hering, D.D., reports advances in Lutheran co-operation (!) in the news letter of the Lutheran Welfare Council, of which he is secretary, in addition to his post as executive of the New York Inner Mission Society. Congregational memberships in the Council at ten dollars each help in co-ordinating this work so that overlapping efforts by various Lutheran bodies may be placed "end-to-end" for more effective ministry in the inner mission field.

The first full-time Lutheran hospital chaplain appointment by the City of New York, the Rev. Franklin J. Schweiger, who is ministering to a "parish" of 650 patients in the Queens General Hospital, Long Island, has become a reality largely through the work of the Council, with the executive secretary of the Board of Inner Missions, Dr. Clarence E. Krumbholz, helping. On Staten Island, Dr. Frederic Sutter of Trinity Church, Stapleton, is now president of the Lutheran Welfare Society there, and the Rev. Frank H. Nickel, pastor of Christ Church, Great Kills, has been chosen part-time institutional missionary to work at Seaview Hospital. Weekly preaching services are also under way at the "Farm Colony." The annual meeting of the Inner Mission Society has recently been held in Bethany Church, the Bronx, the Rev. Giles V. B. Schumann, D.D., pastor.

Among the Congregations

St. Mark's, "the church of the Slocum disaster," recently observed the ninetieth anniversary of its founding, with a festival church service and a congregational social evening. *St. Thomas Church,* the Bronx, the Rev. William C. Otten pastor, has just passed its thirtieth milestone. St. Peter's Church in the upper Bronx has expressed its rejoicing in forty years of service in the ministry by its pastor, the *Rev. Max Voelker,* with a recognition service in the church, and with a midweek social evening. At the latter occasion, Gustav H. Tappert, D.D., pastor of St. Paul's, the Bronx, the mother of St. Peter's, presided. *Our Saviour Church, Harmon-on-Hudson,* the Rev. John W. Klahn pastor, is looking forward to its third birthday. It is one of the younger missions of Conference. The youngest, *Resurrection Church, Mount Kisco,* has just celebrated its second birthday and will soon witness the installation of the Rev. William M. Horn as its second pastor. Another mission venture is going slowly forward among the *Italians of Mt. Vernon,* where the Rev. Cosimo Dell'-Osso, pastor of Christ Italian Lutheran Mission, New York City, is conducting a weekly preaching service at the Church of the Good Shepherd. This work is slow at best, but seems to offer real possibilities, for other centers throughout the county which have a large Italian population, principally "outside" the Church.

The missions of Conference also include two,—one in Yonkers, which is Westchester County's largest city, and one in the Bronx,—flourishing congregations of Czechoslovakians. They will soon install the *Rev. Paul J. Slavik,* recently of Utica, N. Y., as their pastor. He succeeds Pastor Louis Sanjek who performed a faithful and conscientious ministry, until physical ailment forced him to resign for a rest.

In *East Port Chester, Conn.,* where the Rev. Fred W. Grunst is pastor of St. Paul's Church, a group of Finns have been holding services at the request of some of their number. Although the schedule of services has been suspended now, it is to be resumed in the near future.

St. Luke's' Church, New Rochelle, the Rev. John F. Bornhold pastor, is building an addition to its plant for parish and educational activities. The congregation has also lately acquired a new parsonage in a pleasant residential section of the city. Pastor Bornhold exercises the oversight of conference home mission activities.

Susquehanna Motet Choir

The Boys' Band of the Wartburg Orphans' Farm School, the Rev. Herman Brezing, D.D., superintendent, and Mr. H. Sonner, bandmaster, will appear in joint concert with the Susquehanna University Motet Choir on Monday evening, January 31, in the Roosevelt High School auditorium, the Bronx. The Wartburg Men's Club is sponsor of the program and the Wartburg Volunteers, a band of loyal women, are assisting. On the Sunday afternoon preceding, this choir sang in Holy Trinity Church, New York, Paul E. Scherer, D.D., pastor, the Rev. William V. Davies associate; Mr. Henry F. Seibert, organist of the church and a member of the U. L. C. A. Committee on Church Music, played an organ recital. The Rev. G. Morris Smith, D.D., president of Susquehanna University, began his career in the pastorate as pastor of the Church of the Good Shepherd, Mount Vernon.

The pastors of the area meet periodically in "preachers' meeting." The Concordia, composed of pastors in the entire metropolitan area, recently conducted a memorial service to honor the memory of the late Dr. Oberlander who was a member, and who had extended the hospitality of St. John's to the group for many years. At this meeting also, the Rev. Ernst Brennecke, Ph.D., beloved pastor of Trinity Church, West 100th St., New York, and professor in the Hartwick Seminary (which also meets now in St. John's), read a scholarly and enlightening paper on "Progressive Revelation." The Westchester County Lutheran pastors meet monthly under the leadership of the Rev. Edward Stauderman, pastor of St. Paul's Church, Mount Vernon, and will consider this month a paper by Pastor Russell F. Auman, Redeemer Church, Scarsdale, on the article, "An Observer Warns the Church," which appeared in the December *Harper's.*

THE HEART OF EAST OHIO

By L. W. Sifferd, D.D.

THE LASTING GOOD of the Promotional Conferences is a joy to the Church. These figures indicate something of the source of that joy:

New York Synod had 25 meetings with 4,670 in attendance, the average being 187; Ohio 18 meetings with 2,568 in attendance, averaging 138; Illinois 17 meetings, 2,276 present, an average of 134; Ministerium of Pennsylvania 30 meetings, 3,502 attending, with an average of 117. The general average of the synods was 130. Ohio's average was 138.

The Tuscarawas Federation of Luther Leagues, of which Miss Mary Foust of Newcomerstown is president, will hold its annual Lenten Retreat in the Beech City church the afternoon of February 27. The theme of the service is "Light: Light from Above; Light from Within; Light for Others."

The Rev. Dale C. Recker, Strasburg, is secretary of the Tuscarawas County alumni of Heidelberg College and presided at a recent meeting held in Ragersville at which the new president of the college, Dr. C. E. Josephson, gave the principal address.

Grace Church, Dover, the Rev. Paul Ebert pastor, recently dedicated a newly installed Hammond organ. Reginald Frey Merrill of Cleveland was the organist for the occasion. The organ was a memorial gift honoring the Brister family.

Seven of the clergymen of *Tuscarawas County*—Pastors Foust, Getter, Gregg, Heine, Recher, Recker, Sifferd—will exchange pulpits during Lent carrying to each parish a complete series of sermons based on Philippians 2: 5-11. While the general theme is "The Marvelous Condescension and Unselfishness of Christ," the sermon topics will be: "The Mind of Christ," "His Humility," "His Obedience," "His Suffering," "His Exaltation," "Confessing Christ." Holy Week will be generally observed by daily services in all churches.

A Demonstration Project

The National Youth Administration's first Ohio camp is being established at Schoenbrunn State Park near New Philadelphia. It will include 120 boys. Studying under "a seven-man staff, they will learn rudiments of soil conservation, road building, wood and masonry construction, reforestation, plumbing, game management work, electric wiring, auto mechanics and drafting.

" 'Their work,' S. Burns Weston, state director of the NYA, declared, 'will constitute a demonstration project that will enable the federal government to determine the feasibility of developing lands marginal to the eleven new artificial lakes created by the Muskingum conservancy district dams.

" 'At the same time they are developing work skill and knowledge, the boys will be converting the long shoreline for public use, making this area more beautiful and more accessible to the public.'

"For the duration of the camp—Weston said this would be decided by funds available—the 120 will alternate with another group of the same number. Each will spend a month at the camp, then a month at home, and Weston said the quota might be increased."

One of the Church's intensely busy men in this Epiphany Season was the *Rev. Martin Luther Dolbeer,* home on furlough from his work in India. The synod's Foreign Mission Committee scheduled Missionary Dolbeer to speak in many of the churches of the synod and, working through the pastors, called the members of the Women's Missionary Society to nine o'clock prayer each day for a week in behalf of our Church's missionary effort. Because of what happened throughout the Ohio Synod during Epiphany, the cause of Foreign Missions, we believe, will receive much added strength.

Dr. Otto Mees, president of Capital University, Columbus, for a quarter of a century, was highly honored recently in a celebration in the Capital City, in which community and church dignitaries participated. The celebration was under the direction of the Board of Regents, Dr. F. B. Hax, Massillon, chairman. Dr. Ralph Long, New York City, preached the sermon. Addresses were made by Bland L. Stradley, dean of the Arts College, O. S. U.; George E. Raudebush, superintendent of the Columbus schools; Arthur C. Johnson, editor of *The Dispatch;* Dr. Emmanuel Poppen, president of the American Lutheran Church; Dr. N. A. Mentor, Detroit, chairman of the Board of Christian Education.

A Positive Christian Note

One is well nigh overwhelmed when one comes upon a positive Christian note in our great daily papers. Here is the *Ohio State Journal* on Christmas morning with an editorial on Peace. The editorial refers to the angels' song of peace on earth, good will toward men, and then notes that history records no Christmas season when there was absolute peace, when no nation was not hostile to another nation.

"What, then," the editor asks, "shall we conclude? That religion has failed, that the mission of the Prince of Peace is ineffective? That will be the notion arrived at by many thousands of those who, first of all, have never believed in the angelic singing, and then of others who are discouraged and disheartened because good will toward men has not flowed like a flood tide, embracing all lands and every individual.

"But it is pertinent to remark that for all the generations and centuries before the Nativity, nations warred against each other, and selfishness, greed, lust, cruelty and wrong existed. There had been religions in plenty, yet nation rose up against nation and kingdom against kingdom. The trouble then is the trouble now, to wit, not that religion is at fault, but the lack of the application of religion.

"Furthermore, it may truthfully be recorded that, while there is so much of rancor, sin, covetousness, arrogance, pride and evil thinking in the world, there would have been much more if religion had had no influence or had been non-existent. One has merely to point out that so many persons regret the prevalence of evil, to prove the case that religion has its effect. If there were no impulsion of religion, there would be no regrets for the wickedness of the world.

"There is a further consideration, and that is that since the world was not made perfect in all the centuries before the Christian era, why should one expect complete harmony, entire peace on earth and pure good will toward man after the lapse of less than a score of centuries? Search as one will, there was no promise of the Founder of the Christian religion, nor of His immediate companions, that everything should be consummated in even twenty centuries. Rather, it was declared

by the Man of Galilee that the kingdom was like a mustard seed which, being planted, should grow and develop until the resultant plant should become, in time, large and strong enough to afford a roosting place for the birds of the air.

"Not now, therefore, and probably not within the life of any now upon earth will the angelic prophecy come true, but sometime, 'that far-off divine event' will become a reality."

Strength in East Ohio

Speaking about "East Ohio"—of our Church in this section of the state—much could be said, for our Church here is strong. In fact, it is the strong arm of the Ohio section of the United Lutheran Church. If you were to drive your Ford, or your Packard, into Youngstown from the East, thence to Canton, to New Philadelphia, to Wooster, to Mansfield you would be traveling over a road that winds amid a wide lane of Lutheran churches. There would be something like one hundred parishes—about one-half of the synod. And the numerical strength of these churches can easily be estimated if one will turn to the minutes of the Synod of Ohio. Some of the able men of the Church are in this ecclesiastical lane. And in this lane are a number of organized groups of ministers meeting for social, educational, and spiritual recreation. Meetings are generally held in Youngstown, Canton, New Philadelphia, Wooster, Mansfield.

If we take a look in on the Canton group we will see something of what is going on in the other groups. Trinity Church, Dr. E. C. Herman pastor, is the place of meeting. The time is the second Tuesday in the month. And, by the way, once a quarter the afternoon of this date is spent in joint conference with the pastors of the American Lutheran Church in this section, when doctrinal and church matters are considered. The program of our U. L. C. A. group is varied. The Holy Communion is administered twice during the year. The Lenten Retreat is also a valued occasion. This year the Retreat will be held in our Bolivar church, Elmer J. Gregg pastor, on Shrove Tuesday. Dr. H. C. Getter of New Philadelphia will preach the sermon.

But the Canton group has some lively discussions, usually of a doctrinal and practical character. In all meetings this year, both in the Canton and Tuscarawas groups, the Promotional Plan will come in for a boosting. Our pastors will not let the plan down.

June is the picnic month when the group, including its families, goes to the park or the woods for a day of baseball, horseshoes, story-telling, fishing, etc.; in short, for a day off.

IF THEY WOULD DO IT

(*Continued from page 2*)

large poster—ten goals around which the whole educational program of the congregation is built. Until the educational year ends next September, those same goals will be before them. The workers will be directing their energies and their prayers toward the realization of these clearly understood ends. There is drive and direction in specific goals. These cannot be misunderstood. They are written in simple, short statements. Everyone will understand them and the methods suggested.

In the latter part of September, these congregations will be busy again evaluating their programs. And then the critical moment—"What Progress Have We Made?" The plan includes a device by which the educational work of the congregation—when the plan is adopted—may be compared with the work at the end of the educational year.

About the first of next October every congregation which has used the program will be mailing a little score sheet to the Parish and Church School Board. If the score sheet shows that the scoring at the close of the year is higher than that when the program was introduced, the Board will send to the congregation an attractive certificate stating that the congregation is a progressive congregation in parish education. From the walls of the church building this certificate will give recognition to the congregation for work well done in the past and will give encouragement to the congregation and its workers as they follow the plan for the second year. And then, perhaps, a second certificate, a third, a fourth, and a fifth. What would happen to our congregations, *If They Would Do It?*

Some congregations are still considering the advisability of introducing the plan. Perhaps they will—they can; perhaps they won't. What would happen to our congregations, their people, and the church, *If They Would Do It?*

THE DEMONIAC BOY

(*Continued from page 19*)

now is to practice the presence of Christ and to seek that presence for constant fellowship. We must believe Him sympathetic with the lesser problems of our daily lives and share them with Him. *Then when need is desperate we will be going to One Whom we know and trust. Then will our little faith grow into a mighty means of power from the living God.*

For Discussion

1. What is vitality in religion? How can it be found?

2. Why did the disciples fail in healing this lad? How is their failure like our failures?

3. Does Christianity demand today any interest in the causes of disease as well as in its cure?

4. A certain Bishop Hall said that in prayer God did not look at the arithmetic—the number of prayers; the rhetoric—the eloquence of prayers; the geometry—the length of prayers; the music; the logic; or the method; but only at the ferventness and sincerity. Do you agree?

5. Jesus said, "Come unto Me," and also "Go ye." Can we be Christians and neglect either His call or His command?

6. How can we conquer our doubts?

* * * *

To Leaders: Topic date, *February 20.* Next week we discuss *"The Value of the Living Book"* and the meeting is to be devoted to the promotion of *The Pocket Testament League.*

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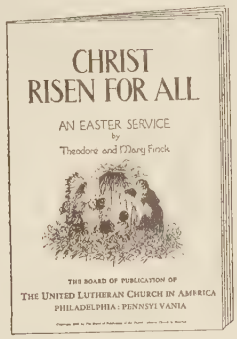

This service is complete—the service, Scripture, prayer, responsive reading, recitations, exercises, children's hymns, and suggested space for the address. The Easter story is told in responsive reading, bringing out the fact that Jesus is risen for all—the disciples, the children, the discouraged, the church, all those who need Him most. The recitations and exercises are appropriate and emphasize these points. They allow for a bit of pageantry, if a Sunday school desires it.

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NOVA SCOTIA SYNOD NEWS

By the Rev. Douglas A. Conrad

WINTER WEATHER has at last descended upon Nova Scotia, and during the last two weeks exceptionally fine weather with low temperatures has been the order of the day. But the province has been free from snow, which has made good driving on the many highways. Wherever ice is found, there also can be seen crowds of people enjoying themselves on skates. Winter sports are in evidence everywhere.

Winter, however, has not put a damper upon church activities. On January 16 the church at *Upper Northfield* was re-opened, after it had been closed for some months for a complete renovation. Special services were held in the afternoon and evening. At the afternoon service the liturgy was conducted by the Rev. R. A. Rasmussen, and the sermon preached by the Rev. George Shirey of Mahone Bay. In the evening, the additions to the church were dedicated by the president of the Northern Conference, the Rev. Douglas A. Conrad, who also preached the sermon and urged his hearers to build their lives upon the foundation of Jesus Christ. The articles dedicated were a new lighting system, new paraments, chancel carpet and aisle runners. The interior of the church was also re-decorated, giving it a pleasing appearance. At this service the Rev. R. A. Rasmussen confirmed two young people.

St. John's Church, Mahone Bay, had a most successful year. In the summer the buildings of the parsonage property were transformed and renewed by paint, and fireproof shingles, the cost being met by generous donations and subscriptions. An unusual feature of the service on the first Sunday after Christmas was the dedication of two beautiful brass candlesticks, which were presented by Mr. and Mrs. Emerson Ernst, who recently returned from the United States to live in Mahone Bay. A pair of brass vases were also presented by Captain and Mrs. J. F. Smeltzer. The Rev. E. V. Nonamaker is pastor of this congregation.

At *Zion, Lunenburg,* the choir was recently provided with new caps, the gift of the Ladies' Aid. This organization also presented the flowers at the Christmas service in memory of members and friends of the church who passed away during the past year.

Under the leadership of Pastor E. E. Zieber, the *Church of the Resurrection at Halifax* has passed through a most successful year. All current and special bills have been paid, also all interests on notes and mortgages, and one note which had been outstanding for nearly twenty years has been settled in full. The largest congregation in the history of the church was present to witness the Christmas pageant. The Lutheran male quartet is heard over the Halifax Radio Station CHNS every Thursday evening at 8.15 Atlantic Standard Time. Pastor Zieber is also heard quite frequently conducting Morning Devotions over the same station.

St. John's, Feltzen South, of the Rose Bay Parish, reports that during the year the exterior of the church was painted and the roof shingled. It is planned to redecorate the interior of the church during the coming summer. *St. Mark's, Middle LaHave,* also made improvements to their church property, and plans to carry them still farther during this year. At *St. Matthew's, Rose Bay,* the treasurer announced that that church was now free of the debt which they had been carrying for years.

The pastors of the synod met in regular meeting on January 10 at the *Conquerall* parsonage in Bridgewater. The Rev. Douglas A. Conrad presented a resume of the book, "Christ Versus Hitler," by William Kraft. It was planned to hold a pre-Lenten retreat in *St. Paul's Church, Bridgewater,* February 28.

MIDLAND'S FIFTY YEARS OF GROWTH

(*Continued from page* 8)

Growth in Students and Prestige

And still Midland has maintained the evidence of youth and has grown in numbers and prestige, despite the slowness of its constituents to give it the necessary financial means. When it started it had 17 freshmen and 84 preparatory students, a total of 101. In recent years the enrollment has been about 300 in the college departments, with anywhere from 300 to 400 additional students in the theological seminary, the school of fine arts, the summer school, extension school, and school of business.

This increase did not come easily. Six years after the college was established it enrolled about fifty students of college rank and seventy of preparatory grade. But to increase beyond that size was difficult. Despite the continual appeal of college officials for Lutheran students to come to Midland and the efforts of the faculty members, who spent most of their summer vacations soliciting students on the college territory, the enrollment in the college classes did not advance beyond fifty-three until 1914, by which time Midland was more than a quarter of a century old. In 1900 the registration dropped as low as twenty-five in the college classes, and for a period of eighteen years it hovered in the thirties and forties. During this period enough additional students were registered in the theological seminary, the academy, and departments of public speaking, domestic science, music, and art to make up a student body of from 100 to 200 persons. However, a large share of them were not strictly of college grade.

It was not until about 1915 that the college enrollment began a substantial increase in numbers. The one hundred mark in students of college rank was passed in 1917, although the intervention of the World War helped to retard the steady advancement. It was the relocation of Midland in Nebraska, in 1919, in a more thickly populated Lutheran region, that set the stage for the most rapid growth. Ninety-nine college students were enrolled in 1919-1920. In 1925-1926 that figure had increased to 300, and the institution was suffering growing pains as it adjusted itself to its larger size. In 1935 a new high mark of 306 students in the four college classes was reached.

This growth in size of the student body has called for an increase in the size of the faculty. Thirty professors, assistant professors, and instructors now constitute the teaching force, offering a total of 260 courses.

But probably the most valuable growth of all has been that of the college's prestige. Although Midland has never been anything but a comparatively small institution, the policy of its administrators and teachers always has been to maintain high standards of scholarship and to exert a positive Christian influence in the lives of its students. Results of this have been seen in the rapidity with which Midland came into prominence in Middle Western educational circles as a college of high quality.

Graduates Received on Scholarship

From the beginning, Midland students and graduates have found little or no difficulty in being admitted to advanced standing in the leading universities and professional schools of America. In frequent instances they have called attention to themselves by their high scholarship in such institutions. Midland's graduates are in constant demand, especially in the state of Nebraska, to fill teaching positions in the public schools. Its school of business regularly has more requests for graduates to fill positions in the commercial world than it has qualified persons available. Its name is known from coast to coast for the excellence of its music departments, especially because of its a cappella choir which has received notable acclaim in all parts of the country. In athletics and other fields of intercollegiate competition, Midland is known for its fine sportsmanship. The high quality of instruction offered in the various departments of arts and sciences is known wherever persons who have attended Midland now live.

Concrete evidence of character-strengthening qualities in the college's life and curriculum are seen in the lives of its graduates. The splendid record of Midland's 720 alumni and approximately 6,500 former students in more than forty fields of endeavor has enabled the college unhesitatingly to use as an advertising slogan, "Its Alumni Succeed."

Other evidence of the youthfulness of Midland College, aside from the fact that it has not stopped growing, is the vitality by which it lives. Decadence or senility of spirit are constantly prevented from taking form by an ever-present alertness to meet changing conditions of thought and life with improvements in the curriculum and adjustments in practices. A deep loyalty on the part of the students, who themselves bring others to their college, enables Midland continually to broaden its scope of influence. The faithfulness of the faculty, as shown by their own personal sacrifices for the institution in times of financial depression and insecurity, has done much to nourish the life of the school and inspire the devotion of friends in the churches, to whom Midland must look for means of support.

Ever since Midland was established there have been before it splendid opportunities for development and growth, and

with the Lutheran Church becoming more and more firmly united, and with the rapid betterment of means of transportation, those opportunities are constantly expanding. There are more churches to serve and more students to be secured in the wide territory which Midland has as its own. (It is the only United Lutheran Church college west of the Mississippi River, from Canada to the Gulf.)

As Midland has grown up over a period of fifty years, it has made good use of the often meager materials it has been given to work with, in the form of financial backing, students, and the interest of churches on the territory, and has taken a creditable place in the field of Christian education. Given the continual interest and support of the United Lutheran Church west of the Mississippi River, Midland College should fill an ever-widening field of influence and bring honor to the Church that mothered it and for which it still lives.

GOVERNMENT STRESSED AT MUHLENBERG

Muhlenberg will remain firm in its traditions as a small liberal arts college but will move into the future determined that its curriculum and facilities be made adequate properly to prepare its graduates to meet changing conditions.

Action looking toward the advancement of the college was taken by the Board of Trustees at its annual meeting January 18, as it approved recommendations in President Levering Tyson's first report.

A thorough grounding in government and economics will be required of every student graduating from the college. Insisting that the courses be placed on the required list, President Tyson maintained that in this particular period of world history "it is essential for a college student and graduate to have instruction in the fundamentals of economics and government so that he will be well rounded in that phase of his education just as I believe it is and always will be necessary for him to be well grounded in religion.

The new requirement will become effective at the beginning of the next academic year. At the same time Muhlenberg will inaugurate a pre-business course to provide instruction of a collegiate grade for those who want to enter business "as opposed to trade."

In planning the new pre-business course, Dr. Tyson said that "Muhlenberg will attempt to do a real job rather than merely pay lip service to a hazy public notion that courses in so-called business administration are badly needed by our high school graduates."

To meet the needs of the new courses, a full professor will be added to the college faculty in September. The new courses will be included in the new department of social studies combining history, economics, sociology, government and business administration. Dr. James Edgar Swain, present head of the history department, will be in charge of the new department.

The trustees concurred with President Tyson's recommendation that Muhlenberg remain firm in its traditions as a small liberal arts college and limited the enrollment to 500 resident students and 100 commuting students.

"It is obvious," Dr. Tyson told the Board, "that the colleges that will be sought after are those equipped to give personal attention to the individual in matters of health, recreation, religious and social activities as well as in studies. It is impossible to conduct an institution on this basis if enrollment is large, even though additions are made to the staff for the purpose.

"The goal of everyone associated with Muhlenberg," Dr. Tyson said, "is a compact, well-selected group of students, healthy in mind and body; a staff of teachers trained in their subjects and devoted to teaching; the guidance of sympathetic and interested officials; well-equipped buildings and recreational facilities provided near at hand, and adequate though not luxurious housing."

The Board also provided administrative changes that will become effective July 1. A comptroller will be appointed to manage the business affairs of the college under the supervision of the president, leaving Treasurer Oscar F. Bernheim free to manage the endowment fund and other college investments and to assist the president in financial matters. The bookkeeper presently in the treasurer's office will assume the duties of bursar.

The college looked ahead to the future of its athletic program by the appointment of a committee to study the need for a new stadium in relation to the student activities building and gymnasium proposed by President Tyson in his inaugural address in October. A full-time athletic manager will also be appointed.

Seventeen of the nineteen scholarships given annually to high schools were abolished and in their place the Board substituted competitive scholarship in the same areas.

The college endowment fund was reported to be within $3,000 of the million dollar mark but the Board set the endowment goal at $3,000,000. That sum alone will be adequate properly to carry out the program of the institution.

HAMMA DIVINITY SCHOOL

The new year finds several Hamma students busy in parishes, either filling pulpits or assisting pastors. The following are supplying pulpits: Harold Albert, senior, Miamisburg, St. Paul's Church, Springfield; Carl Plack, senior, Lemoyne, Pa., the Lagonda Congregational Church, Springfield; John R. Himes, senior, Lancaster, St. John's, London; Paul Plasterer, middler, Wooster, the West Liberty Parishes; William Pifer, senior, Springfield, St. John's, Delaware; Frank Stevenson, senior, Woodburn, Ind., the Jefferson Parish; James L. Keyser, senior, Richmond, Ind., the Millersburg Parish, Millersburg, Ohio. The following are assisting pastors: J. W. Wahl, senior, Toledo, and Don Alber, middler, Cleveland, are assisting Dr. E. C. Xander, pastor of First Lutheran Church, Springfield; while Richard Smith is doing the same at Auburn Church, John Warnes pastor.

Dr. E. E. Flack, professor of Exegetical Theology, read a paper on the Edinburgh Conference on Faith and Order, which he attended last summer, at the twenty-fifth anniversary convention of the National Lutheran Educational Conference, which was held in Chicago, Ill., January 16-18. The Sunday preceding the convention he was assigned to preach in St. Simon's Church, Chicago. Besides Dr. Flack, Dr. A. J. Arnold, Dr. F. C. Kruger, Dean Ruth Immell, Mr. H. H. Blough represented Wittenberg College.

DAMAGED BY FIRE

Trinity Lutheran Church, N.S., Pittsburgh, Pa., suffered a severe blow January 21 when, about noon, it was discovered that several rafters under the first floor near the front of the church were burning. Immediate attention was given, but it developed that the two fire plugs close to the church were out of order and no water could be had during the first fifteen minutes. Thanks to the valiant efforts of the firemen, the fire confined itself largely to the joists under the first floor of the Sunday school. These were burned throughout the entire area of the church, but, miraculously, the fire did not consume the floor nor the paper matting between the carpet and the floor, nor the carpet itself. Unfortunately, the church auditorium was filled with the smoke of yellow pine, which is rich in gas and highly explosive and, to release the smoke, it proved necessary to break in many of the stained glass win-

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dows, all of which were memorials and installed in recent years. The main auditorium was not affected, except by smoke. The church will probably be closed for about one month; but, thanks to the generosity of a neighboring United Presbyterian Church, all of the church and Sunday school services will be held in the Community House of that church—not far from Trinity—while other organizations of the church have been welcomed to St. Paul's, an American Lutheran Church nearby.

If one is willing to learn, the following are some of the lessons of the fire:

(a) However much it costs, fire insurance proves a blessing at a time like this;
(b) A good fire extinguisher, ready for instant use, should be part of the equipment of every valuable church property;
(c) Have someone keep an eye on the nearest fire plugs to make sure that they will serve their purpose when required.

The fire was very untimely in that, at a meeting of the congregation held January 26, the Rev. Louis A. Sittler of Columbus, Ohio, was called as pastor and has accepted. He will take charge immediately. He succeeds the Rev. Dr. Alonzo J. Turkle, who had been pastor for thirty-eight years until his death last October. Dr. Turkle was preceded by the Rev. John Goetman, who had served for thirty-five years—so that, with a history of nearly eighty years, Trinity has had only two pastors, neither of whom died during his active pastorate.

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SUSQUEHANNA CHOIR IN PHILADELPHIA

On the evening of January 27, before an attentive congregation which crowded 120-year-old St. Matthew's Lutheran Church, Philadelphia, Pa., the thirty-nine youthful voices of the Susquehanna Motet Choir, Selinsgrove, Pa., gave a program of sacred music which was a credit to any college choral organization.

The first part of the program drew upon the works of little-known sixteenth and seventeenth century composers. This was followed by Bach's "Break Forth, O Beauteous, Heavenly Light," "Come, Dearest Lord," and a Motet, "Wherefore Is Light Bestowed," by Johannes Brahms. Catalonian folk music arranged by Kurt Schindler opened the final group, of which the Christmas march, "Fum! Fum! Fum!", proved a decided novelty. The choir was felt to get into full stride, however, with the singing of the familiar works of that pioneer choral leader, F. Melius Christiansen. These included "Lullaby at Christmas Eve," "My God, How Wonderful Thou Art," and "Beautiful Saviour."

To Frederick C. Stevens, director of this group, goes credit for the development of a well-balanced and thoroughly professional organization, keenly sympathetic to his varying moods. There is a quiet calmness in the music of this choir which reflects the cautious restraint of its director; and if this gentleman errs at all, it is in this cautiousness. At no time did the choir seem to sing full voice, and the program thus might be said to lack those exhilarations of light and shadow which are the result of well-placed climaxes and tonal contrasts.

The concert was a part of the full-week festivities celebrating the one hundred twentieth anniversary of historic St. Matthew's, of which Dr. T. Benton Peery is pastor.

DEATH OF A VALUED CHURCHMAN

William H. Miller, a descendant of one of the pioneer families of Somerset County, Pa., was called from this life one week before his ninety-first birthday. He was a faithful servant of God, and an active worker in the service of the Master. He was a life-long member of the Lutheran Church, for the past fifty years a member of Grace Lutheran Church, Stoystown, Pa., serving for many years on the church council, and also as Sunday school superintendent. He was the teacher of the Men's Bible Class of the Sunday school, and taught his class two weeks before his death, even though his physical strength hardly permitted. Seldom was he absent from the Sunday school or church services. The Communion record of the church reveals that only a few times was he absent from the table of the Lord in sixty-five years.

He served in the Union Army during the Civil War, and was the last member surviving of the Reuben Ferner Post, G. A. R. He served for a number of terms in the Pennsylvania Legislature. He was a trustee of Tressler Orphans' Home at Loysville, Pa.

In his latter years, he made an effort to visit the sick and shut-ins of the community, making such visits almost daily, bringing cheer and comfort.

He was a generous contributor to the Church, and in his will leaves a substantial sum to Grace Lutheran Church, making bequests also to Tressler Orphans' Home, and a Lutheran seminary.

All who knew him were impressed by his keen interest in civic and religious affairs, which he maintained to the very end of his life. Even though he had arrived at an advanced age his mind was clear and active, his counsel sought and found beneficial. Lewis F. Foltz.

PERSONALS

W. F. Rangeler, D.D., dean of Western Theological Seminary, Fremont, Nebr., was elected president of the Commission of Adjudication of the United Lutheran Church at the recent meeting in Harrisburg, Pa., January 11. He has been a member of this commission for twelve years. He succeeds the late Luther Kuhlman, D.D., in the office of president.

The Rev. Herbert L. Siegner, for the past thirteen years pastor of Kensington Church, Buffalo, N. Y., has accepted a call to become pastor of St. Peter's Church, Lockport, N. Y., and began his ministry in his new charge January 23.

The Rev. Louis A. Sittler has accepted the call to become pastor of Trinity Church, N.S., Pittsburgh, Pa., effective February 1.

Mr. Sittler's first pastorate was in the Home Mission field of Northwest Kansas 1916-1920. In 1922 he became pastor of St. Mark's Church, Mansfield, Ohio, and served this congregation for two years. He was appointed chaplain of the Ohio State Reformatory, Mansfield, March 1, 1924. In addition to the office of chaplain he was Music Director of all organizations at this institution for six and one-half years, resigning August 1, 1930.

He accepted a call to the Indianola Lutheran Church, Columbus, Ohio, as student pastor to Lutheran students at Ohio State University November 1, 1930, and resigned February 1, 1938, to accept the call to Trinity Church, Pittsburgh, as successor to the late Dr. A. J. Turkle.

During his pastorate in Columbus he was affiliated with various musical organizations and has had wide experience as organist and choir director. He is a brother of Dr. Joseph Sittler, president of the Synod of Ohio. The church he leaves in Columbus has grown steadily in membership during his years of service.

The Rev. Corson C. Snyder was installed as pastor of St. Peter's Church, Bethlehem,

Pa., January 16. The sermons were preached by E. P. Pfatteicher, D.D., president of the Ministerium of Pennsylvania, and Dr. Conrad A. Wilker, president of the Allentown Conference, and the charges to the pastor and the congregation were given by them respectively.

On the Thursday evening following a reception was held in honor of the new pastor and his family.

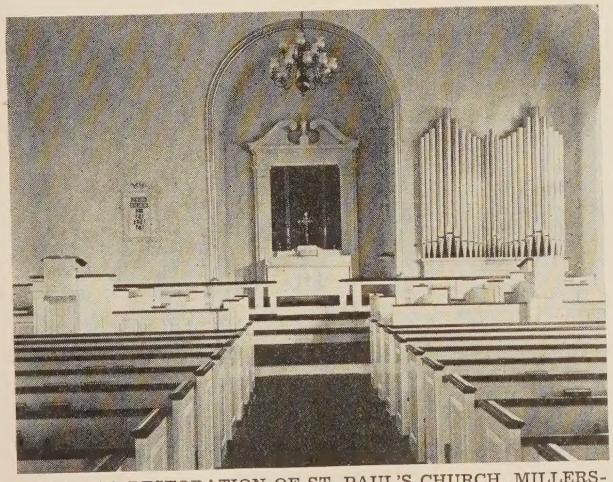
On the occasion of the installation of Pastor Snyder in this parish the congregation rejoiced to have present the Rev. Jesse S. Erb of Palmerton, Pa., and Dr. J. O. Leibensperger. The former is pastor emeritus of St. John's Church, Slatington, Pa., of which Mr. Snyder was pastor before his removal to Bethlehem. It was he who installed Dr. Leibensperger as pastor of St. Peter's in 1901. Dr. Leibensperger is pastor emeritus of St. Peter's.

Mr. Snyder was pastor of St. John's Church, Slatington, since March 2, 1924. During this pastorate extensive repairs were made to the church property; the average attendance in Sunday school increased from 183 to 290; and for the past seven years the apportionment has been paid 100 per cent.

Mr. Snyder is a member of the Board of Trustees of Muhlenberg College, and of the Executive Board of the Ministerium of Pennsylvania. He has also been a delegate from his synod to three conventions of the United Lutheran Church.

CONGREGATIONS

Cullman, Ala. Christ Church, of which the Rev. Cecil C. Helmly is pastor, closed another successful year of service, as the reports at the annual congregational meeting on January 2 show. A nine per cent increase in membership was made during the past year. An altar desk and an offering and receiving basin stand were given by the Rev. George L. Schroyer, now of Millersburg, Ind., in memory of his wife, Mrs. Clara Rambow Schroyer.



COLONIAL RESTORATION OF ST. PAUL'S CHURCH, MILLERSVILLE, PA., THE REV. ELLERSLIE A. LEBO, PASTOR

These were dedicated to the service of God in September. The outside woodwork was repainted and minor repairs made.

Though small numerically, the congregation made two other forward steps of which they are proud. One was the endeavor to reduce to a minimum their indebtedness, which resulted in raising $2,050, leaving only a small Church Extension Loan of $600. The other forward step was to become self-supporting as of January 1, 1938.

On January 9 the newly elected officers presented themselves before the altar at the regular morning service to receive their commission from the pastor to serve for God in their respective offices.

The congregation and its organizations are planning other worth-while steps for the present year.

Gordon, Pa. St. Paul's Church, the Rev. Arthur C. Harris, pastor, reports 270 members in good standing and all bills paid. The property is in excellent condition, the intermediate department of the Sunday school purchased new hymnals, and the adult department had the old ones repaired. The daily vacation Bible school had an enrollment of ninety-six.

Milwaukee, Wis. The Church of the Redeemer, Dr. A. A. Zinck pastor, and the Rev. H. Stanley Hollman assistant, reports a total of 152 accessions during the year 1937 and a loss of 99, leaving the present membership 1,183. Of these 1,163 communed at least once during the year. Infant baptisms numbered 45, weddings 32, and the pastor made 1,459 pastoral calls. The assistant pastor made 839 calls, took care of all publicity and kept the communion record. He directs the Junior Choir, supervises the Intermediate Luther League, directs the basketball team, teaches a catechetical class and classes in the Sunday school and summer school.

The congregation repaired the lighting system of the church auditorium during the summer, had the organ cleaned and repaired, and spent about $5,000 in repairs on the brick work of the church. Income in both the current and benevolence account was the best in the history of the congregation. The treasurer reports a balance in all funds except one, where there is a very small deficit.

Pasadena, Calif. Trinity Church has just closed the second year of the pastorate of George H. Hillerman, D.D. During this time the audiences have increased four-fold, the communicant membership has had a net increase of sixty, and the apportionment and all salaries have been paid 100 per cent on the first of every month. A full-time secretary has been added to the staff; the indebtedness has been reduced nearly $2,500; the Luther League, which was ready to disband, has become one of the outstanding Leagues of the district. At the annual congregational meeting the pastor's salary was increased $300 and goals set for enlarged membership and attendance for the current year. Dr. August Pohlman, chairman of the U. L. C. A. Committee on Evangelism, will conduct a series of meetings in this church beginning the first Sunday in Lent.

Richmond, Calif. Grace Church, the Rev. Orval Awerkamp pastor, inaugurated a series of daily prayer meetings for reaching the unchurched. For twenty-one days they met to pray for this one thing, and at the close God graciously added to their number twenty-one persons. The congregational meeting at the close of the year was four times larger than the one held the year previous. A pipe organ was installed in the Fall and is entirely paid for. The outlook for the future is most encouraging.

St. Thomas, Pa. The St. Thomas congregation has closed the year 1937 with a splendid record. Signs of spiritual growth and personal interest are prevalent among the members. The forward movement of the congregation, through its organization

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and active members is evidenced by the following facts:

The average attendance at services during the year, service once every Sunday, was 145 out of a membership of 163. The Common Service Book was adopted and is being used. The communicant membership has increased from 140 to 163. There are three missionary societies, a Luther League and a Ladies' Aid with a total membership of seventy-two.

The congregation rejoices in the fact that the $4,200 parsonage indebtedness has been paid through the sale of the old parsonage which netted $2,300, the balance through personal contributions.

The congregation was the recipient of a $4,200 endowment fund during the year, with a gift from the same donor of $500 for necessary repair work. The congregation has also been notified of another monetary gift which will be released in the near future.

For the first time in the history of the parish the congregation has paid its benevolence 100 per cent. Heretofore, the amount never exceeded 42 per cent.

Trinity congregation has closed the year with a remarkable record. There are true signs of a re-awakening in the small town of Ft. Loudon, especially among the young people. The congregation consists of 85 per cent of its members under the age of thirty-eight. Leadership and personal interest in church organizations mark a new future for Trinity.

There are three organizations: Missionary, Mite and Young People's, with a total of forty-eight members.

During the year interior repair work has been done without indebtedness. A set of brass vases for the altar has been donated. This completes the altar furnishings.

For the first time in the history of the parish the benevolence has been paid 100 per cent. Heretofore, the amount never exceeded 33 per cent.

The membership increased from 55 to 82 communicants.

The Rev. John R. Strevig is pastor of the St. Thomas Parish.

Scarsdale, N. Y. The annual congregational meeting of the Church of the Redeemer, the Rev. Russell F. Auman pastor, was held January 17. Reports from the pastor, treasurer and financial secretary and from the organizations of the church revealed an encouraging picture of the general conditions of the congregation. The most interesting item presented was the possibility of drawing up plans for the erection of a church building. A budget of $6,000 for the year 1938 was adopted by the congregation.

Sterling, Ill. Among the services of the Christmas season at St. John's Church, the Rev. Albert H. Keck, Jr., pastor, two stand out as especially inspiring. The Sunday evening before Christmas the annual White Gifts Service was held, and a pageant, "Great Givers of the Bible," was presented. At its conclusion gifts for the Nachusa Orphanage amounting to $482.10 were presented. Many gifts of food, toys, clothing, and other useful articles were also received. With this White Gift the congregation gave Nachusa $971.10 during the year, $351 of which was a contribution of the Brotherhood.

The third annual Christmas Eve midnight service was attended by more than 900 persons. The church was lighted by candlelight and was decorated with greens, four paintings of Christmas scenes of the Bible, and trees lighted with blue lights. As a processional the senior choir of thirty voices and the junior choir of sixty voices formed a large cross, during which time the senior choir sang "Silent Night." Both choirs sang a number of anthems, and the Christmas message, "The True Meaning of Christmas," was given by the pastor.

Only once in the history of St. John's has the apportionment not been paid 100 per cent. To make up for this in 1936, $500 extra was paid, and this past year $400 extra. The total apportioned and unapportioned benevolence paid by the congregation during 1937 was $6,252. Of this amount $3,567 was unapportioned.

Wilmington, Del. On Sunday evening, January 23, St. Stephen's Church dedicated new church hymnals, many of which were given by individuals in memory of loved ones. The pastor, the Rev. Park W. Huntington, preached on "Music and Service" and special selections were sung by the choirs.

NOTES AND QUOTES

The Rev. H. Inadomi, principal of the United Lutheran High School for Boys in Kumamoto, Japan, graduate of Roanoke College, Roanoke, Va., and of the Southern Seminary, Columbia, S. C., headed a commission of twelve Japanese educators who were sent by the government on a tour of investigation into Manchuria.

A graduate of the first class of the United Lutheran High School for Girls in Kumamoto, Japan, Miss F. Nakamura, is with the Japanese army in China as a Red Cross nurse.—*N. L. C. Education Bulletin.*

CHESTER PIKE TRAINING SCHOOL

The Lutheran Training School of the Chester Pike Area is holding its sessions Monday evenings, January 17-February 21, at Immanuel Church, Norwood, Pa. It is sponsored by the following churches: First, Collingdale; Immanuel, Norwood; St. Matthew's, Woodlyn; St. John's, Folcroft; and Tinicum Memorial Church, Essington. The enrollment of the school is sixty-five.

The instructors are the Rev. Marion G. Richard, the Rev. Robert C. Davis, the Rev. W. V. Garrett, the Rev. Raymond Foellner, and the Rev. Robert J. Keller, dean of the school.

I trust not to my love of God, but God's love to me. Every self-righteous man is a selfish man.—*Selected.*

OBITUARY

Mrs. Harlan K. Fenner

widow of the late Rev. Dr. Harlan K. Fenner, for fifty-six years pastor of Second Lutheran Church, Louisville, Ky., entered into rest January 2, 1938.

Frances C. Bradford was born November 1, 1852, at Springfield, Ohio, and October 31, 1872, became the wife of the Rev. Harlan K. Fenner. The first pastorate served by her husband was at Crestline, Ohio, 1872-1879; but their chief work was done as the pastor of the congregation and the mistress of the parsonage of Second Lutheran Church, Louisville, Ky., recently renamed Fenner Memorial Church in appreciation of their lives and leadership.

This congregation, organized September 13, 1877, with nineteen members, was chartered as the Second English Lutheran Church, and Dr. Fenner was called to become the first pastor. He served them faithfully and well until his retirement after fifty years of service in 1928, when he became pastor emeritus. He entered the Church Triumphant January 17, 1929. Mrs. Fenner played an important part in her husband's success in this field, and to her the present pastor, the Rev. Frank O. Taafel, pays the following tribute:

" 'In His Service' may be the answer of this life whom God has called from the Church Militant to the Church Triumphant. With a closeness to the Christ she loved and served, with a profound knowledge of God's laws and precepts, with full assurance of salvation in Jesus Christ her Lord, with full consecration to her church that was as dear as life, with the most splendid co-operation of all contributive forces in the Kingdom of the Master she reflected all this in her life and contact with her

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fellowmen. Not only did she have the knowledge of Christ, but the 'mind of the Master' was within her, so beautifully shown in face and the splendidness of her character.

"Generations will arise to call her 'blessed.' A noble mother, a consecrated leader, she has left her impress of good wherever she went; left a heritage that will inspire all of us to higher and nobler things. Simple in manner, gracious in personality, beautiful of countenance, keen of mind, possessing a humor that always shone in times when those around her needed laughter, hers was a life that lived long and lived, always commanding respect of intelligent men and the love of little children. Though she is gone, her memory will be a ministering angel to all those who knew her and loved her.

"Mrs. Fenner was a wonderful pastor's wife and devoted Christian. Strong in her faith, she must have encouraged her husband, time and time again in the building of Lutheranism and Christ in the city and state which she loved so well. With admirable courage she aided in forming the first Missionary Society in the synod, honored by being one of its devoted presidents. With a firm conviction for the right and for service, for years she took active part in the King's Daughters' work and served this splendid organization many years. Many places will stand as a monument to this woman; many generations will call her 'lovely,' because hers was an unquestioned service.

"This church stands now and ever will stand as a living memorial to her life and that of her husband. It was built through their leadership; it will live because others will determine to carry on their work. Not in stone and in glass, but in the 'Spirit of Jesus Christ,' Whose ambassadors we are among men. With reconsecrated faith, with renewed effort, this church will live on in the name of Christ and in memory of the many Saints who have made it possible.

" 'In His Service.' There are no other words which can convey our love to her. Inspiration to all who knew her, helpfulness to every one, regardless of color or creed, serving the 'least of these His brethren.' Sincerity in her purpose and life, always manifest to men. Gone, but not forgotten, we shall know the world was bettered by her living.

"Servant of God, well done!
Thy glorious warfare's past,
The battle's fought, the race is won
And thou art crowned at last."

Mrs. Elizabeth Hopp

Hardly had Pastor Leonhard Hopp acted upon his decision to retire from the active ministry to give himself and his ailing life's companion quietness for the declining years, when the angel of death took Mrs. Hopp out of her suffering. *Mrs. Elizabeth Hopp* was born as the daughter of Boje and Marie Dircks, December 7, 1876 at Husum, Schleswig-Holstein, Germany. Pastor Christian Jensen, founder and director of the Breklum Lutheran Mission and Theological Seminaries, confirmed her in the faith of her fathers in the year 1890. In 1906 she came to the United States, where she was united in matrimony with Pastor Leonhard Hopp at El Reno, Okla., by the Rev. Ernest Moser, who was then serving at Albuquerque, N. M. As a faithful companion to her husband in home and church work, she followed him in 1907 to Cullman, Ala., 1912 to Rocky Ford, Colo., 1917 to Hastings, Nebr., 1923 to Wakeeney, Kan., and 1932 to Lipscomb, Tex.

During the summer and fall months of 1937 Mrs. Hopp went with her husband on a trip to Germany, visiting the old home places, partly in the hope of finding relief for her ailment. However, more clinical attention was required upon their return, which was given her at Oklahoma City, Okla. In October 1937 she reached Anaheim, Calif., which was meant to be their home in this milder climate for the rest of her days, which only too soon were numbered. Her illness, which centered about her lungs, had begun in 1932, and continuous care was applied to bring about a turn in her condition. At Christmas 1937 once more she had to be transferred to the hospital at Anaheim. All medical help failed to relieve her suffering, and January 16, 1938, she fell asleep in Jesus, reaching the age of sixty-one years.

Last rites were held January 19 at Anaheim, Calif., in charge of Pastor H. G. Schmelzer, who spoke on the words, "I will both lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety." Among the honorary pallbearers were Pastors W. Nitschke, P. Raschke, K. Klinger, and Prof. E. A. Fieg. Interment took place in the cemetery of Anaheim.

An infant daughter had preceded her mother in death. Besides her bereaved husband, the departed leaves to mourn her death two brothers, Boje and Christian Dircks, and three sisters, Mrs. A. Haak and Miss Marie Dircks, all of whom live in Germany. Her third sister, Mrs. A. Jensen, is a missionary's wife in India.

Pastor Hopp, for many years treasurer of the Midwest Synod, is assured of greatest sympathy on the part of those who shared his friendship in the ranks of the former German Nebraska Synod. May the peace which passes understanding be his in these days of bitter trial.

Martin Schroeder.

Sister Christine Jaborg

After a protracted illness, our beloved *Sister Christine Jaborg* was called to her heavenly home at eight o'clock on Monday evening, January 17, 1938. Although she suffered much during her illness, she passed away very peacefully. Services were held Wednesday evening, January 19, in the Motherhouse Chapel, Baltimore, Md., and on the following day the body was taken to Stapleton, Staten Island, N. Y., where it was laid to rest in the family burial plot.

Sister Christine was born in Bremerhaven, Germany, September 28, 1882. When a young woman, she came to this country with her family, living for a time at Albuquerque, N. M. February 29, 1916, she entered the Deaconess Motherhouse in Baltimore in order to pursue the one-year course of training for Christian workers. Soon after her matriculation, however, she became a candidate for the diaconate and was invested as a probationer September 12, 1916. October 25, 1920, she was set apart as a deaconess by the solemn act of consecration. March 17, 1919, she began her service with the Baltimore Inner Mission Society and until April 1935, served faithfully in this capacity.

Her chief work was among the children at the Summer Home in Mt. Airy, Md., and later at Jolly Acres, rendering a service here which cannot be evaluated by any mathematical calculations. After her retirement from this field of labor, she filled brief assignments at the Home for the Aged in Louisville, Ky., and at St. John's Orphans' Home in Buffalo, N. Y. In March 1937 she went to Albuquerque, N. M., to spend some time with her sister and was about to become the parish deaconess of the church in that city when her health failed. She returned to the Motherhouse a month ago.

It may be truly said of Sister Christine that, "her works do follow her." Faithful in all the fields in which she served, giving of her strength and time unstintingly, with an unswerving faith in her Lord, whole-heartedly devoted to her church and her work, she left a record which should be an inspiration to all who had the privilege of knowing her. She is at rest. Her heavenly Father called her and took her home,—to that home in which suffering, sorrows and separation are unknown but where participation in heavenly joy will never end.

Foster U. Gift.

William Henry Nicholas, D.D.

pastor of Grace Church, Springfield, Ill., for twenty-nine years, died at his residence on the evening of January 25. Death followed an illness of more than a year, due to a stroke of paralysis November 24, 1936.

At the time of his death Dr. Nicholas was dean of Springfield clergymen of all denominations. Dr. Nicholas had always enjoyed robust health, and was proud of the fact that not once during his long ministry in Springfield of nearly thirty years was he absent from his pulpit on Sunday because of illness. He was prominently identified with religious and civic affairs in Springfield, and was one of Springfield's best known citizens. He was prominently identified during his long ministry in the activities of the Lutheran Church throughout this part of the country, and his counsel was often sought in conventions of the church.

William Henry Nicholas was born near York, Pa., February 5, 1867, the son of Jacob and Amelia Weitkamp Nicholas. He was graduated from the Shippensburg State Normal School in 1890 and Gettysburg Seminary in 1895. In 1894 he was licensed by the West Pennsylvania Synod and ordained by that synod the following year. His first pastorate was St. Andrew's, Philadelphia, 1895-97. He held successive pastorates at First Church, Apollo, Pa., and Grace Church, Pittsburgh, Pa., until 1908, when he took up work in Springfield, Ill.

During his ministry in Springfield Grace Church became one of the largest in the Illinois Synod, having grown from a membership of 500 to more than 1,200, and erected a $70,000 Sunday school building.

Not only did he visit members of his own congregation when they were ill, but many others who sought his consolation, especially those with no church affiliation. For many years he held services at the King's Daughters' Home and at the Washington Street Mission. Before the era of hard roads he conducted services regularly at Central Point School House for members of his congregation who resided in that vicinity. Since Grace Church is the only English Lutheran church in Sangamon County, his parish was large.

While at Pittsburgh he served as president of the synod 1906-07, and from 1913 to 1916 as president of the Central Illinois Synod. He held membership on various boards and committees of the United Lutheran Church, and for several years was a member of the Board of Trustees of Carthage College, from which institution he received the degree of Doctor of Divinity in 1918. At the time of his death he was a director of the Chicago Seminary, and from 1903-17 had been director of Gettysburg Seminary.

Interested in the promotion of temperance, Dr. Nicholas actively supported national prohibition in its early years and was president of the Anti-Saloon League of Illinois 1928-29.

September 28, 1897, Dr. Nicholas married Miss Louise M. Kline at Philadelphia. She died May 29, 1909, and November 24, 1910, he married Miss Bertha M. Boehmig of Pittsburgh, now president of the Women's Missionary Society of the Illinois Synod. Four sons also survive him,—William H., Jr., of Washington, D. C.; Albert of Muhphysboro, Ill.; Robert L., editor of *The State Journal*, Springfield, Ill.; and Eden, at home; and two daughters, Constance of Princeton, Ill., and Miriam of Petersburg; two brothers, the Rev. J. C. Nicholas of Landisville, Pa., and the Rev. Charles M. Nicholas of Pottsville, Pa., and a sister, Mrs. Albert Fahs of Jacksonville, Fla.

The funeral was held January 28 from Grace Church, the Rev. Carl I. Empson, president of the Central Conference of the Illinois Synod, officiating. Brief addresses were made by the Rev. John T. Thomas and the Rev. Hudson H. Pittman. Burial took place in Oak Ridge Cemetery,

PRE-LENTEN RETREAT

The Northern Conference of the Indiana Synod will hold their annual Pre-Lenten Retreat at St. John's Church, Nappanee, Ind., Tuesday, March 1, the Rev. J. S. Kauffman pastor. Notice should be sent to the pastor loci as to how many will be present from each parish for the noon meal.

W. E. Weber, Sec.

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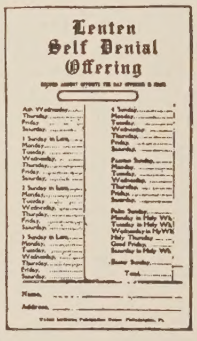

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